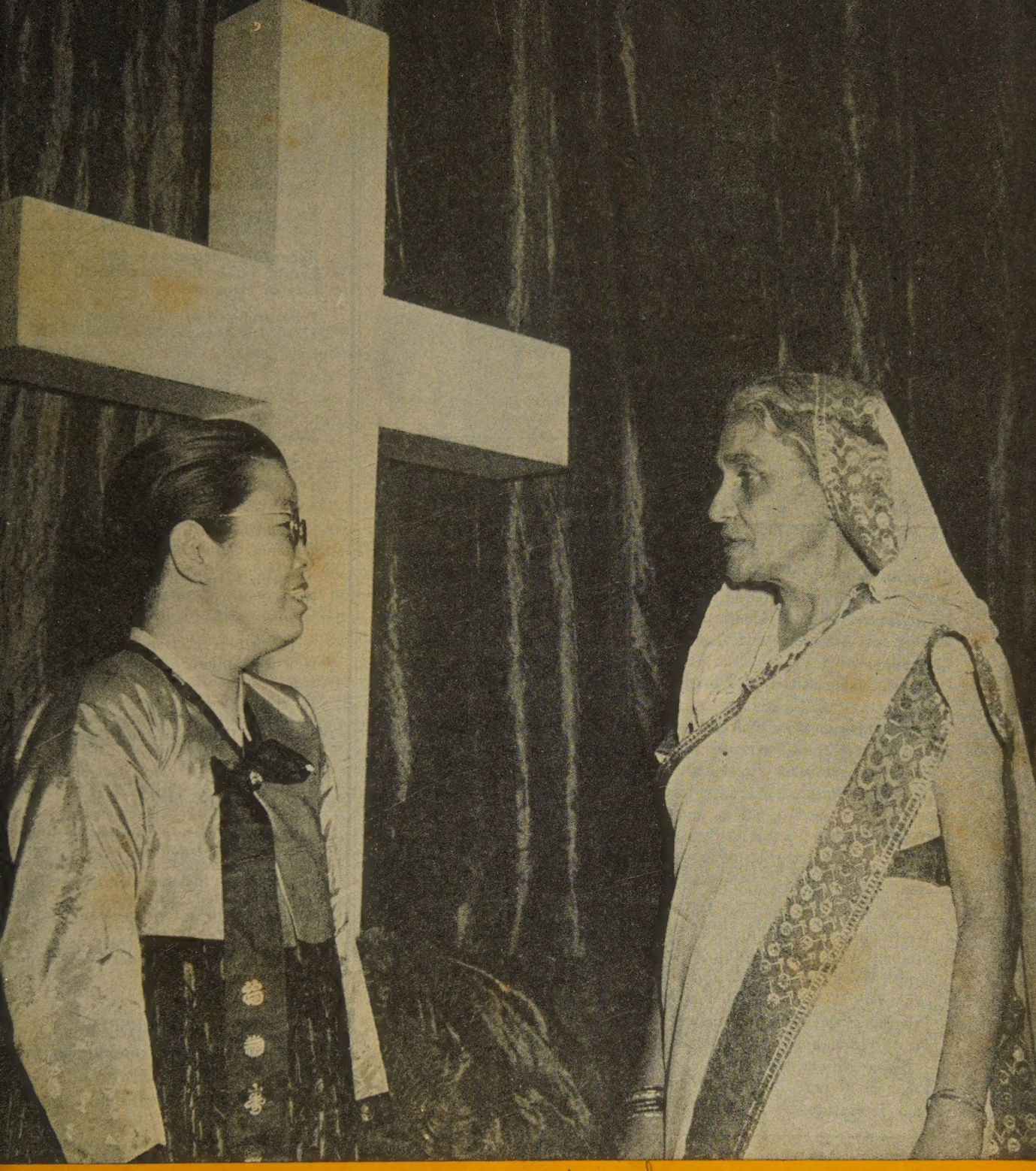

Save The Methodist Church in Utah P. 18

The Methodist Woman

JULY - AUGUST
1946

THE Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor · BERNICE BURROUGHS, Production Manager

MRS. E. LE ROY STIFFLER, Circulation Manager

★ ★ ★ *Contents* ★ ★ ★

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Seventy-five cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 75 cents. Canada, Newfoundland, and Labrador: One year, $1. All other foreign countries: One year, $1.10.

Names of subscribers and all money should be sent to the Circulation Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Production Manager is 420 Plum Street, Cincinnati 2, Ohio.

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IN THIS ISSUE

Cover is a picture of Dr. Prem Nath Dass and Dr. Helen Kim at Assembly.

Dr. Prem Nath Dass, formerly president of Isabella Thoburn College, Lucknow, India.

Dr. Helen Kim, president of Ewha College, Seoul, Korea.

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Mrs. Elaine Hammerton, London, England.

ASK YOURSELF

1. "Women are coming out from behind the veil." Explain.

2. "Korea stands at the crossroads." Explain.

3. "Standing room is a premium Sunday after Sunday at Knox Central Church." Where is this church?

4. Greetings to the Assembly. From which countries? What was the message sent by each?

5. How many projects in the Bureau of Urban Work? What is the budget?

6. "To save the United States of America, indeed to save humanity, we must win the cities of this land."

Christian Women in Tomorrow's World

By

DR. PREM NATH DASS **and DR. HELEN KIM**

Dr. Prem Nath Dass, the first national president of Isabella Thoburn College (Lucknow, India), represented the eleven conferences of the India unit of the Methodist world sisterhood at the recent Assembly in Columbus. "It is a great privilege and honor," she said, "to stand here, and I thank you for the opportunity of coming to this Assembly. You must be patient with me, for I come from the slow East, the land of the bullock cart. The Christian community of all Protestant denominations is less than one per cent of our total population, so we are a scattered church and mostly small congregations. The women members of our eleven Methodist conferences have their own missionary organizations. We have sent our foreign missionaries to Africa and are responsible for their support. We have a home-mission work among the primitive tribes. Our women need leadership and guidance, but Christian women have a vital share in the work of The Methodist Church in India. The Christian women of India will have an important part in tomorrow's world in education, medicine, as they have been pioneers in these fields, thanks to your mission schools. Women today are coming out from behind the veil and are demanding to have a share in building a new India, for they realize that India will never rise higher than her womanhood."

* * * *

In many areas of India, highly trained and consecrated Christian Indians are assuming leadership as presidents and headmasters of certain colleges, high schools, and middle schools as instructors and supervisors of nurses' training schools, and as supervisors of ecclesiastical districts of rural and village churches, thereby releasing missionaries for special projects in pioneer undertakings.

Yet we know that only:

Seven per cent of those engaged in the teaching profession in India are Christian.

India has seven thousand hospitals and dispensaries (including state and provincial). Christian training is being given to three per cent of the doctors and to twenty per cent of the nurses.

Twelve per cent of all medical institutions in India are under Christian auspices.

Indian Christian women have been pioneers in the professional services of education, medicine, and law.

It is an accepted fact among Christian Indians that missionaries from the American church will be needed for some time to come to share with the National Christian leaders in strengthening the spiritual life in India.

* * * *

Dr. Helen Kim, of Korea, president of Ewha College, peculiarly a product of Methodist missions and from girlhood a leader in education, who is credited with the original idea from which emerged the World Federation of Methodist Women, only recently liberated from the bondage of Japanese rule, stirred the Assembly as she brought in person words of appreciation for the prayers offered in her behalf and for the share of American Allies in liberating her country. "Our gratitude to the Allies," she said, "was so deep that all bitterness toward our enemies melted away and no Korean hand was raised against the Japanese.

"We are terribly, earnestly, deeply grateful to you. Imagine being freed by a friend from a prison cell after thirty-six years! That is the way with Korea. More than 300,000 Protestant Christians in Korea want to help you build a Christian world by building a Christian Korea. That is the least we can do, for we have a new world, and a new heaven, and a new earth. But as world Christians we still see the warfare that is now on between materialism and Christian ideals. Korea stands at the crossroads to decide the pattern of her new world. If she decides to become a Christian nation you will have a great ally of constructive forces trying to build a Christian world. For better or worse Ewha students to a great extent will mold the destinies of the new Korea. Methodist women founded Ewha on Christian principles and we want to be true to our founders and to the teachings of Jesus Christ. We want Ewha to remain as a Mecca of learning and a center for the training of Korean women in the Christian way of life and in as many fields of service as possible."

I CAN TURN MY FACE AMERICAN-WARD

An Open Letter From ROXY LEFFORGE

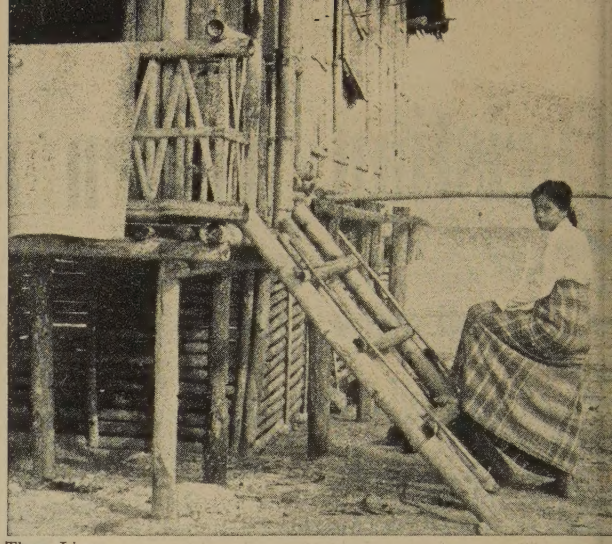
THIS comes as my last communication before leaving the Philippines for furlough. The "great silence" has been broken and I have enjoyed the letters that have come from many of you since my general letter was sent last year. Many parcels, too, have come, some with personal gifts, others containing religious literature which has met a very real need. For all of these parcels we are grateful. Parcels addressed to Rev. F. W. Brush have been coming since he returned to the States in October. From this time forward, parcels of literature meant for general distribution among the churches should be sent to THE METHODIST MISSION HEADQUARTERS, 431 P. Paredes, Manila, Philippines. Books, magazines, and other articles intended for the Bethel Girls' High School can be sent to THE DIRECTOR, Bethel Girls' High School, Corner P. Paredes and Espana Streets, Manila, Philippines.

For some time I could not be sure when I might be able to leave for furlough. Now, however, the high school is assured of a place to operate; we have established ourselves in the esteem of the Bureau of Private Education; we are beginning to accumulate some permanent equipment; books and laboratory equipment are coming from the States. Thus I feel that I can leave about the first of June without jeopardizing the future of the school. Mrs. Cordero will be here for the opening of the second year and will be able to care for the added enrollment.

At present I am planning to stop over in Shanghai and from there visit Foochow in order to have firsthand information regarding the situation there. I need to see what my personal losses were, confer with President Yang of the theological College about plans and needs, and take in a manuscript which Mr. Lin Yu has been translating into Chinese for me. If these plans materialize, I shall be leaving Shanghai for America perhaps early in August and should arrive at home about September 1. Of course, transportation is not always easy these days, but I am working in this direction. Naturally I shall look forward to seeing many of you during the days I am on furlough.

Three Lions

A Filipino girl draws water from a well on Leyte. A bamboo pole is attached to the bucket



Three Lions

Moro girl at the door of her house on Jolo Island in the Philippines

Our mission group has enlarged until our living quarters are very crowded. Bishop and Mrs. E. F. Lee are here for the annual and Central Conferences which are meeting this month, but will proceed to Singapore sometime in April. Dr. Tuck is having opportunity to make a survey of conditions throughout the Methodist area before he returns to the States in the summer. Mr. Schmucker went by air, March 3, to Singapore. In order to relieve the congestion, two quonset huts are being erected on the Harris grounds for the Houser and Shaw families. Miss Feely will be leaving about April 1 for her furlough. She and I are the remnant of the Methodist group who were not repatriated. Everywhere people returning from the States are aware of the lack of living accommodations in Manila.

The work at the Knox-Central Church goes on full-steam-ahead, although the numbers of army personnel are greatly reduced. When they leave, civilians take their places, so that standing room is at a premium each Sunday.

But my chief concern is this new high school which has grown from a struggling infant school into a lusty, robust, going concern, all in one short school year. We are now looking straight into the commencement of the first graduating class of the first Protestant girls' high school in the Philippines. There will be twenty-three graduates, and they are all excited over the great event.

This has been a wonderful year! The experiment has proven the validity of the plan for general education under the auspices of the church. The outlook for the future is full of hope. The school has many friends among American, Chinese, and Filipino people. We now have American, Russian, German, Chinese, and Filipino students. Three of the students have been baptized into the Protestant Church and five more are ready as soon as family resistance breaks down. There is no question but that such a school as this can be a real evangelizing agency. Next year we are adding courses in Spanish and Mandarin. With the erection of a quonset hut to give us additional space, we are contemplating adding the first year of junior college. This school presents a tremendous challenge to anyone who watches the daily development of the students. Our juniors have written some very singable school songs; so altogether we are a school with a name—Bethel; a motto—Our Trust Is in God; colors—royal blue and white; and a purpose—The Development of Intelligent, Capable Christian Young Women Who Will Be a Credit to Any Community.

Radiograms and Greetings

(Received at Second Assembly)

FROM THE PHILIPPINES

AMERICAN INFLUENCE redeemed us from the common lot of Oriental women. Faith withstood the crucial test of war. Challenged by the rehabilitation task we need your prayers, support, sympathy in extending faith to our people. Moral rehabilitation with economic reconstruction of a prostrated nation is our privilege today. You were generous. Please help now.

—*Librada Javalera.*

FROM PUERTO RICO

Greetings from the Methodist women of Puerto Rico. We are young in the work of the Woman's Society of Christian Service but we pledge our loyal support.

FROM LONDON, ENGLAND

The annual woman's meeting Methodist Missionary Society London send greetings your Assembly.

FROM JAPAN

Disciplined by want and suffering, thrust into community life by war, Japanese women face new duties, new responsibilities, assured of new power in Christ Jesus as they rebuild homes, schools, and churches. They send their greetings to their sisters assembled at Columbus. Confident of the tie that binds.

FROM CHINA

Greetings to Methodist women in session at Columbus. In spite of ravages of war we look confidently toward great future for Christian Church in China. We need your prayers and continuing friendship. Our leaders need relief. Urge return of former missionaries. Send new ones. In Christ there is no East or West.

FROM BRAZIL

Growth in Woman's Society along all lines . . . Our emphases: Christian family, evangelism, temperance, adult literacy, missionary projects.

A las Mujeres Metodistas de los Estados Unidos, ¡Salud!

Nosotras, las mujeres metodistas de la Argentina, plenamente conscientes de las básicas realidades que tenemos en común con vosotras, en virtud de la fe en Cristo Jesús que nos une, y las tradiciones de la gran herencia metodista de que formamos parte, deseamos haceros llegar nuestros saludos más fraternales, y al hacerlo así deseamos expresaros nuestra firme determinación de hacer nuestra parte en el movimiento de avance y ocupar nuestro sitio en la Cruzada por Cristo, convencidas de que ella es la necesidad apremiante de esta hora.

Al mismo tiempo os rogamos aceptéis nuestras expresiones de gratitud por cuanto habéis hecho para que el Evangelio de Cristo sea conocido en estas tierras y en particular por el envío de misioneras que han llegado a estas playas dispuestas a consagrar sus energías a la Causa del Maestro.

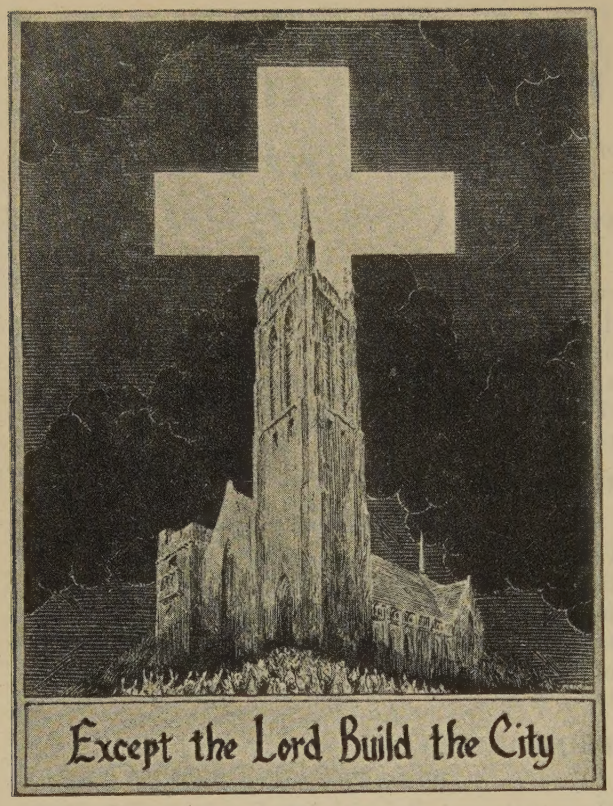
TO THE METHODIST WOMEN OF THE UNITED STATES: GREETINGS!

We, the Methodist women of Argentina, fully conscious of the basic realities that we hold in common with you by virtue of the faith in Christ Jesus that unites us; and of the traditions of the great Methodist heritage of which we form a part, desire to place before you our most fraternal greetings, and in so doing express our firm determination to do our part in the advance program, and to take our place in the Crusade for Christ, convinced that this is the most imperative necessity of the hour.

At the same time, we offer you an expression of our gratitude for all that you have done that the gospel of Christ be known in these lands and especially for the sending of missionaries—women who have arrived on these shores ready and willing to consecrate their energies to the cause of the Master.

Signing for the Federation of Methodist Women of Argentina:

EMY P. DE GATTINONI
MINNIE R. DE GATTINONI
SELLA TALLOU
LEONOR S. DE BLAKE
ANGELICA V. DE VITA
MARIA E. DE GATTI
CONSUELO G. DE AZZATI



CITY LEADERSHI

By **SARAH ELISABETH EVANS**

SIGNIFICANT for its careful analysis of problems pertinent in "Winning the City for Christ," the thirteenth Council of Cities was held in the First Methodist Church, Cleveland, Ohio, recently, under the sponsorship of the Department of City Work of the Board of Missions and Church Extension, of which Dr. Channing A. Richardson is superintendent.

Ministers and workers heard addresses on child conservation, evangelism, evaluated the church program in residential, industrial, and new city communities among bilingual and Negro groups.

Delegates were challenged in the opening session by Bishop Fred Pierce Corson, of Philadelphia, to "Keep the message of the cross alive in the city's troubled life." Continuing, the bishop said: "Organized and commercial evil are willing to have the church exist as long as it fails to combat the anti-religious forces around it. But let the church take a definite stand on the side of righteousness and it immediately becomes the subject of attack."

The group represented at the council was said by Dr. Richardson in the closing message to be "the leaders in making the thinking of America on major social issues." God Almighty may work through other agencies and in another generation if we fail. But certainly, he has placed much of the outcome in our hands." Dr. Richardson outlined three paramount tasks: freedom from slavery to the liquor and human degradation it involves; the application of the Christian way of life in America's social structure; and the easing of racial tensions. "Nothing hinders the spread of Christianity more than racial prejudice," he said. "To save the United States of America, indeed to save humanity, we must win the cities of this land. Health, education, morality cannot be left out of our thinking. Methodism's frontier has moved cityward."

Speaking on "The American City As a World Factor," Dr. Ralph W. Sockman, pastor of Christ Church, New York City, pled for "a bifocal vision," whereby the world outlook is combined with local laboratories. "The American city is our best laboratory for working out formulas of world fellowship," he continued. "By learning to live together in close-up contacts, we must develop the attitudes essential to world peace. . . . In a city where in a sense the jagged skyline symbolizes the inequalities that exist, the church must be the meeting place for all classes. The church must seek to interpret the viewpoint of 'the other side' to those among whom it preaches. . . . We must study the strategy of love, which must be more than tolerance which is sometimes condescending. America is dependent as never before on the Christian ability to conquer the cities."

"The church has done little to assist the lay conscience to find its way," Dr. F. Ernest Johnson, executive secretary, Department of Research and Education, Federal Council of Churches of Christ in America, told the group, speaking on "The Pastor's Social Interpretation." "We seem now to be on the threshold of an era for which we shall need new ethical sanctions. The responsibility of the Christian community, and of Protestantism as the major religious force in America, is great. It calls for the most penetrating analysis of economic forces now at work and of effective motivation in human relations, and for conscientious inquiry into the relevance of Christian ethics to our changing economic world.

"With the coming of peace, the war on the industrial front has been renewed. A new situation has developed in industry during the past decade, which confronts organized religion with a difficult problem. For many years the churches have contributed much to the development of a public conscience in the matter of collective bargaining. . . . Today labor occupies a position of substantial power. The discipline of that power has in many instances been difficult to achieve. . . . If there should be a repetition of the organized effort made by the employers at the close of World War I to sweep away labor rights, church bodies will presumably feel called upon to renew their vigorous championship of these rights."

"The church in the industrial city must high light its fellowship," declared Dr. William E. Clark, pastor of City Church, Gary, Indiana. "In the industrial city we see materialism at its worst. The philosophy of things permeates the people of an industrial city as surely as its smoke permeates the homes established there. The man who has lost God will have difficulty in finding God in the culture of the city. If he is to be there, he must be put there by the church.

The church is interested in wages and prices because of what they do to people. . . . We must not let the initiative in things of the spirit be taken from us by men who are either 'capital' or 'labor.' The task of the church is to help both capital and labor, seeing not just the monetary side, but in the shape of the new world. . . . People who would not of themselves come to see what is behind the

SKED FOR CHRISTIAN AMERICA

doors of the church will come when they find a helping hand and an understanding heart given to them outside those doors."

"It isn't always as easy as one might think to minister to a disillusioned, frustrated, and disappointed people where tensions are high," Dr. Samuel H. Sweeney, pastor of St. Mark's Church, New York City, declared. "The day has come when the church has something to say about these things. 'Pie in sky, is no longer a great attraction to thinking Negroes. While they may hope for 'golden slippers' they are just as desirous of having shoes with which to walk over these rock-ribbed hills. The Negro church simply has to become socially minded. . . .

"The rapidly changing intellectual status of our people is forcing the city church to improve upon its program of worship. . . . Our people believe in God and in the Christian ethic and are devoted to their church. . . . How long we shall be able to hold a rising people in the kind of church buildings most of us have to use nobody knows. How long people will respond to a staff of workers who have not been sufficiently trained for their job is a question none of us can answer, but this constitutes a challenge to all our Methodist traditions for saving the masses and all our present potential power to effect changes. . . . The Negro has not been a problem yet. But let him lose his religion and there will be a difference. We have a new chance. . . . The next ten years will condition the Negro in America for the next one hundred years. What will it be? War has had its chance; now it is the church's chance."

"The Methodist Church is not beginning to render the service it should to the Negro," affirmed Dr. Frederick B. Newell, executive secretary, New York City Society. "The Methodist Church simply must find for the Negro an unsegregated and unrestricted place in its membership. . . . This has certain inescapable conclusions.

"It means that on the basis of character and ability, our hospitals must be opened to Negro doctors and nurses. It means that we cannot conduct restaurants in Methodist buildings on a segregated basis. It means that biracial conferences and churches must be a part of our system . . . that quality of leadership must be recognized by eligibility of all men to all offices without regard to race.

"If the church doesn't go in this direction, the leadership of the Negro in America will be given over to secular movements, noble as their aims may be, are often being led and organized by subversive agencies obnoxious to and intolerant of democracy, freedom, and righteousness. Either the church embraces the Negro or the Negro leaves the church."

Stating that juvenile delinquents are not inherently different from other children, but are victims of a "round-the-clock bombardment of evil, immoral and vicious influences," Judge Elwood F. Melson, judge of the Family Court, New Castle County, Wilmington, Delaware, told the council that juvenile delinquency is not evenly distributed geographically, but thrives in congested urban areas among children with "next to no uplifting resources; financial, moral, educational, recreational, ethical, cultural, spiritual, or otherwise."

Judge Melson advocates that the church "go into the salvage business"; that every Methodist Church, and particularly those located in or near a "delinquency area"; should establish youth conservation committees to work with the juvenile court. He urges the appointment of young ministers to slum areas, stating that "youth attracts youth," and urges that "there is no single instance on record where a recreational center, properly supervised and adequately sustained, has failed to decrease delinquency in any area. . . ." He urges the establishment of such centers in ten key cities throughout the United States.

"There is no factor in modern civilization which is even comparable to alcoholism in extent, degree, or effects in causing parents to neglect and cruelly abuse their children," stated the judge, discussing factors contributing to delinquency and which must be eliminated or counteracted if delinquency is to be averted.

Discussing "The Church in the Residential Neighborhood," Dr. Thomas M. Pryor, Royal Oak, Michigan, said: "The effectiveness of the church can be greatly multiplied by the continuity of contacts and regularity of attendance that extends over many years. Ours is the educational approach that sets in motion ideas and attitudes that later develop into a way of life. . . . The church of the suburb has an unlimited opportunity to affect the life of the community through co-operatively sharing in the community agencies and organizations."

Tracing the growth of Methodism's program in Houston, Texas, Dr. Guy F. Jones analyzed "Caring for New City Communities." Dr. Jones is superintendent of the Houston District. "The church should be organized and operated in every area of the city. Large numbers of persons coming to new communities are from rural areas and the sort of fellowship provided there. They are lost in the city crowd and feel at home in the fellowship they know. Every church has a responsibility for establishing new enterprises, including the 'First Churches.' A strong central church is essential to the maintenance and promotion of a strong city-wide program. . . . We have not done enough and we have only begun to serve the city."

Dr. John W. Rustin, Mt. Vernon Place Methodist Church, Washington, D. C., pled for vision on the part of the church in following its evangelistic program, urging that "we move away from our warped emotions and mean what we say about brotherhood."

In the Bureau of Urban Work of the Woman's Division of Christian Service there now exist ninety-three projects in seventy-four cities. The Bureau operates on an annual appropriation of $283,056. This does not represent the actual cost of the work since some of the centers are almost entirely financed by community chests and other local groups. The total budget for the cost of operation is reported as $515,287.

Considering the vastness of the needs in cities throughout the United States this is a tragically small amount of work sponsored by the Bureau. It is limited not by lack of interest, not by lack of awareness of opportunities, not by lack of requests for expansion, but only by insufficient funds and shortage of leadership.—*Mary Lou Barnwell.*

Acquaintance the Cure of Inhumanity

By **ALBERT E. BARNETT**

"THEY KILLED MY BOY. He was a good boy. He was my baby. He hadn't done anything wrong. They just killed him. And I helped bring most of them into the world." Thus a disconsolate Negro mother, who for twenty-five years had been midwife and practical nurse for the countryside near Columbia, Tennessee, sobbed out the story of the lynching of her seventeen-year-old son to me and another white friend as we sat in the yard of her humble home late one night in the Spring of 1934.

The father of the boy was riding with me in my car near the scene of the killing. Across the rolling fields that made an incomparably lovely landscape, we saw a white church. "What church is that?" I inquired. "That's the Methodist church," he responded. Curiously I queried, "Were any of the men who killed your boy members of that church?" "I guess so," he said, and there was a trace of grimness in his voice. "They had quarterly meeting over there last week. Passing by, I saw Mr. ————" (in whose car the boy was said to have been abducted), "and Mr. ————" (who was said to have bought the rope used in the hanging), "and Mr. ————" (who apparently did the actual hanging). "Well," I reflected, "it looks as though we Methodists are a bad lot." "I don't know," he said. "I'm a Methodist myself. There's good Methodists and bad Methodists—" and I was thankful for a judgment so dispassionate.

A tragic story lay back of the bereavement of these parents. On a night in December, 1933, ten days before Christmas, with the illuminated cross on the dome of the Maury County courthouse a few miles away visible over the treetops, a seventeen-year-old Negro boy was hanged from the limb of a cedar tree and his body riddled with bullets. The public was told he had attempted to rape a little white girl. A courageous white farmer living between Columbia and Lawrenceburg, at risk to himself, hid the boy in his home a month earlier when lynching was first attempted. He made an investigation next day, satisfied himself the trouble began not in an attempted rape but in a dispute over wages due for wood the boy had cut, then telephoned the governor's office and had the boy taken to the Davidson County jail in Nashville for safety. A month later, when the Maury County grand jury had adjourned without indicting anyone for the alleged attempt at rape the sheriff of Maury County notified the sheriff of Davidson County in writing to release the boy from custody. He was then allowed to go to the Nashville home of his uncle. Shortly after he reached the uncle's home, two cars of armed men seized him and took him to the scene of the lynching near Columbia. An eye witness to the abduction wrote down the license numbers of the cars, whose owners were identified from state license records. Funds were raised by popular subscription, a special prosecutor was employed, and evidence pointing toward indictment was presented to at least three Davidson County grand juries. Socially minded white residents of Maury and Davidson Counties, some of them "good Methodists," gathered evidence and themselves testified before these juries. Though failing to secure indictments of the lynchers, they did show troubled Negro citizens that some white people believed in justice. That was clear gain.

The memory of this unpunished lynching in 1933, involving the suspicion of official connivance, lingered in the minds of members of the Negro community in Columbia on the evening of February 25, 1946. Rumor was afloat that a white man had bought a rope at a local hardware store and remarked he would use it that night to hang a Negro. The rumor seemed substantiated when a mob assembled at the Maury County jail seeking a discharged Negro veteran who had knocked a white radio repairman through a plate glass win-

* This article was prepared at the request of the Committee on Christian Social Relations of the United Council of Church Women and is published in THE METHODIST WOMAN because *The Church Woman*, official organ of the United Council of Church Women has no summer issues. It reflects the concern of church women of many denominations that women should accept responsibility for curing inhumanity with acquaintance.

ULTIMATUM FOR MAN*

"Love is no longer a theme for eloquence,
Or a way of life for a few to choose whose hearts can decide it.
It is the sternest necessity; the unequivocal ultimatum.
There is no way out. There is no country to flee to;
There is no man on earth who must not face this task now."

—Peggy Pond Church.

* Published by permission of the author.

dow because this man had slapped his mother. Here was something sinister. Negroes were supposed to accept a slap without retaliating. Resentment was high. Not only so, but for a long time Negro women had not been available as cooks in white homes at traditional wages of four to eight dollars a week, or at any wage. An editorial writer on a Nashville daily paper says that nothing had so "edged" the race problem in recent times as "the departure of Negro women from white kitchens. . . . This had stirred white fury on the distaff side."

Sharing the fear of the Negro community that serious trouble was brewing, Maury County officials allowed Negro businessmen to make bond for the veteran and his mother, who were spirited out of the county to safety not long before the white mob came to the jail to get him. Limited space makes repetition of details needless: the call by white officials for state police and militia, the raiding of the Negro business district with its wanton destruction of property and violation of constitutional rights, the arrest of a hundred Negro citizens, the killing of two Negro prisoners undergoing "questioning" by officers in the jail office, the precedent-shattering investigation of the case by a Federal Grand Jury on orders from the Attorney General of the United States and with assistance from the Federal Bureau of Investigation, the equally significant editorial approval by *The Nashville Tennessean* of the entrance of Federal Department of Justice into the Columbia case.

Don Blanding's lines from "Soldier, What Did You See," in *Pilot Bails Out*, is appropriate here:

> "What did you learn, Soldier: What did you learn at war?
> I learned that we must learn sometime what was not learned before,
> That victories won on battlefields are victories won in vain
> Unless in Peace we kill the germs that breed new wars again"

Americans of differing races must isolate and destroy the germs from which lynching, rioting, the lawlessness of officers, the infringement of constitutional rights develop. These germs are chiefly psychological. They can be sterilized by education, religion, economic democracy. Columbia is a typical American community. It does not deserve to be pilloried as peculiarly reprobate. What happened there can happen anywhere, will happen many places unless good people take immediate steps to prevent it.

Tennessee voices deserve to be heard. Governor Jim McCord makes the timely exhortation, "Let the churches preach the gospel." Implicit in that admonition is the recognition that the churches, though negligent in past, are custodians of a message sufficiently vital to resolve artificial barriers and create good will among men. The governor might have been more specific. If we may venture to interpret his mind, we suggest he desired preachers of all denominations and races would preach expository sermons on such great New Testament passages as Luke 4:16-19; Acts 10:1-15; 21:26-36; Romans 1:13-14; Galatians 2:11-12; 3:26-29; Ephesians 2:14-19; Colossians 3:10-17. As a Christian, Governor McCord knows that "what matters is not Greek and Jew, the circumcised and the uncircumcised, barbarian, Scythian, slave, freeborn, but Christ is everything and in us all." That is the gospel! Tennessee's governor urges the churches to preach this gospel.

Columbia's own *Daily Herald* editorialized: "The whole affair is regrettable, but maybe there will be good come out of it. . . . The Negro race and the white race should take a lesson from what has happened, and understand that only under the law can our problems be solved." We like to believe that had the editor been explicit he would have insisted on the arrest and trial of all members of the white mob who on February 25 surrounded the Maury County jail intent on lawlessly seizing a Negro prisoner only recently released on bond and spirited out of the county; that he would have urged the indictment and trial of officers who on February 28 killed William Gordon and James Johnson while they were being "questioned" in the jail office; that he would have insisted on the trial of Negroes charged with having fired on officers discharging their lawful duties; that he might even have insisted on the reopening of the Cordie Cheeck lynching case, should agents of the Federal Bureau of Investigation assemble evidence showing who the lynchers were. The good people of Columbia might well urge this courageous editor thus to be specific and assure him of their support in so doing.

A Columbia citizen urged the organization of an interracial committee in every American community. Her conviction was that such a committee in Columbia would have created sufficient understanding and confidence between the races to prevent the recent tragedy. Here is a suggestion which gets down to "grass roots" realism. Lack of real communication between Negroes and whites breeds suspicion, makes the most fantastic rumors believable, leaves action to the lawless and undisciplined members of both races. It encourages otherwise intelligent people to generalize the evil deeds of individuals and attribute the evil traits of these individuals to an entire group. Blind spots inevitably obscure social vision when free communication is inhibited or when communica-

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New Ideas on Main Street

by
MARY M. LAGO

(Being an account of a talk given before the Woman's Society of Christian Service of the Main Street Church, Hometown, U. S. A. The society is present in force, for the speaker represents a national mission board. Expecting the usual general missionary address, the ladies are greatly surprised when she begins as follows):

I WANT TO SPEAK about a neighbor of yours. She usually lives in a different part of town, I'm sorry to say, in a home not quite as nice as yours. She and her children don't often belong to the same church or clubs as you and yours. You may have passed her on the street a hundred times and never spoken. Yet she is your neighbor as surely as this world in which you both live is one world.

She isn't here today because she has never been made to feel that she would be welcome! . . .

(Quick looks of puzzlement pass from one to another of the audience.)

. . . You see, her skin is dark. For this reason alone she gets the leftovers of American life. Like you, she has ambitions, cherishes hopes, wants opportunities for her children. And like you, she prays to a loving God.

Yet we have both consciously and unconsciously made life difficult for her because too many of us with white skins are uninformed and misinformed about race. We have gobbled up the most ridiculous and dangerous notions about "racial differences." We have thoughtlessly passed them on to our children, never pausing to ask whether they are based on fact or fanaticism.

We are ill of acute prejudicitis, and the only cure is a self-cure. It comes, not in pills, but in books—books compounded of scientifically proven facts and the Christian spirit of neighborly love. They bear the familiar Friendship Press imprint of the Missionary Education Movement, publisher of your interdenominational mission study books. I want to tell you about them.

(At this point there is a slight flurry in the front row as the chairman dispenses pencils to several ladies who decide that it would be prudent to take notes.)

The home-mission books for 1946-47 deal with "The Christian and Race." They state very firmly that the Christian has a responsibility to preach and to practice true equality in his relations with persons of other races. They underline the fact that the situation of racial antipathy existing today becomes a part of every current problem because it affects every phase of life, from recreation to housing. Each of these study books is accompanied by a leader's guide, and all are available through your own denominational bookstore.

The main study book for adults is *Portrait of a Pilgrim*,[1] by Buell G. Gallagher. Dr. Gallagher knows the race problem in America in its most clear-cut form, for he has been president of a college for Negroes in the South. Out of his own observations he has created the Rev. Timothy Dwight O'Hara, a clergyman of firm convictions who accepts a layman's challenge to prove that racial equality is Christian. His pilgrimage in search of these proofs, his progress and the race problems peculiar to America are described in his articles, speeches, and letters. Does he prove his point? Read the book and see!

A second book for adults is *Blind Spots*,[1] a keen analysis of wrong thinking about race by Henry Smith Leiper. One by one he deftly punctures fallacies and brings into focus the ideas which have been our "blind spots" for so long.

For young people there are three important pamphlets: *Seeking to Be Christian in Race Relations*,[1] by the distinguished Negro educator, Benjamin E. Mays, checks Christian beliefs with everyday actions toward members of other races. *Sense and Nonsense About Race*,[1] by Ethel J. Alpenfels, is the anthropologist's word on the subject. She straightens out the racial vocabulary. She answers, right from the shoulder and the laboratory, the common questions about race: Is it true that Negroes have lower I.Q.'s than white men? Or: Is it true that all races have the same kind of blood?

(Just for the record, the answer to the first question is an emphatic 'no!' and to the second, an equally emphatic 'yes!')

(Several members of the audience are noted opening their eyes wide in surprise.)

The third pamphlet of this group for young people is *Know—Then Act*,[1] by Margaret C. McCulloch. It gives specific suggestions of how young people can help to solve racial problems by making the facts known, bringing pressure to bear on the law- and policy-makers and showing the world that young people of all races can and *do* do things together.

For children of junior-high-school age there are *One World, One Family*,[1] and *Let's Get Together*,[1] by Frances Nall, and *Twelve Negro Americans*,[1] by Mary Jenness. The first is a course outlining activities by which your boys and girls can become

acquainted with people of all races. The second is an altogether new kind of missionary book strikingly like the comic books found on every newsstand. . . .

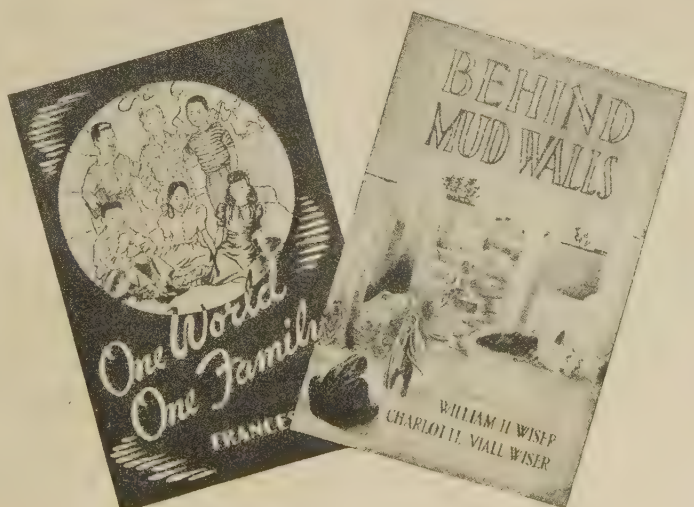
(Several ladies, instantly recalling the multitude of Dick Tracy and Superman comics which spill out of every drawer and cupboard at home, look up in amazement. The speaker, however, seems quite in earnest.)

. . . with illustrated stories about how race prejudice works and how some young people have overcome it. The third book is a collection of short stories about personal achievements by Negroes.

The fourth-, fifth-, and sixth-graders are treated this year to a delightful book by Jesse Jackson, a young Negro writer. In *Call Me Charley*,[1] he describes the experiences of a Negro boy and his family in an Ohio town. Along with this goes *We Sing America*,[1] by Marion Cuthbert, with stories and resource material about the Negro in America today. For the very small children Mabel Garrett Wagner has written *Billy Bates*,[1] the story of a Negro family that moved into an overcrowded city area and made friends through the church. This book is well illustrated with interesting photographs.

Now, all these have been books about America. But if you could look from another planet at this earth and its affairs, you would realize that the relations between white Americans and brown or yellow Americans are part of a world-wide situation in which some men try to assign an unchanging place in life to other men on the basis of creed or color. Because India is a land in which this system of division has become a rigid framework of society, India has been chosen as the foreign mission study theme for 1946-47.

Today India, like America, is slowly learning that barriers of caste and class can mean only waste and heartache. In India, as in America, Christian groups are taking the lead in bringing about this realization and in doing something about the problem. A picture of all this is skillfully painted for us by L. Winifred Bryce in *India at the Threshold*.[1] She traces the contributions of Christianity to India in the fields of labor, health, and women's welfare movements.



Behind Mud Walls,[1] the well-known book by Charlotte and William Wiser, is again available. It describes the customs and daily life of the rural villages which are the very backbone of Indian society. *Salute to India*,[1] by J. Z. Hodge, interprets the political struggle for *swaraj*, or independence, and describes the growth in leadership of the younger churches.

The young people's book, *Our Country Is India*,[1] is one of the most fascinating in many years, for it is a collection of letters and essays, compiled by Rebecca Wells Loeffler and written by young Indians and their leaders. Their backgrounds are diverse, yet their goal is the same—the reconstruction of India as a country free from castes and political division. Accompanying this is *This Is India*,[1] by Arthur Mosher, one of those ever-so-useful aggregations of pictures, graphs, and maps. *Fun and Festival from India*[1] again provides ideas for recreation events.

For junior-high students there are, *Exploring India*,[1] a program guide for leaders; *Tales From India*,[2] by Basil Mathews, stories of young Indian Christians; the *Eagle Books*,[1] those perennial favorites among famous missionary stories; and *Missionary Education for the Junior High School Age*,[1] a leader's book by Louise Benckenstein Griffiths.

Nor are the children forgotten. For grades four, five, and six there is *Shera of the Punjab*,[1] the story of an outcaste boy and girl who become Christians and go to a mission school. The younger children will read *Fig Tree Village*,[1] by Grace W. McGavran, a delightful story of village festivals in India; and *A Sari for Sita*,[1] by Nina Millen, a picture story of a little girl's day in India.

(The speaker looks at her watch and seems to suppress a desire to talk a great deal longer.)

Time is too short to tell of everything that the Missionary Education Movement has provided to open your eyes to the seriousness of the world-wide race problem and to help you see your part as Christians in its solution. Series III and IV of the *Adventure Series*[2] of radio transcriptions ought to be mentioned, and so ought the pictures and outline maps. There are books like *Tales From the Inns of Healing*,[1] a record of missionary medical

(*Continued on page 27*)

FOREIGN FLASHES

IN MEMORIAM

Mrs. Charlotte M. Jewel died in Pasadena, California, March 14, 1946.

RECENTLY RETURNED FROM INDIA

Edna Hutchens, 2943 South Superior Street, Milwaukee, Wisconsin.

Katherine Keyhoe, 609 Morgan Street, Keokuk, Iowa.

Julia Morrow, 730 West Knox Avenue, Spokane, Washington.

RECENTLY LEFT FOR—

India, Anna Buyers; *Malaya,* Mabel Marsh; *Peru,* Geraldine Farr, Lima High School, Lima.

INDIA

Miss Dora Saunby, R.N., of Ellen Thoburn Cowen Memorial Hospital, Kolar India, has been spending some weeks in Vellore, helping to set up the course and prepare the announcements for the new Graduate School of Nursing at Vellore Christian Medical College. For the first time, Indian young women will be offered, under Christian auspices, a course in nursing comparable to that given in the best schools in America—a long step in advance for the profession. The first students will be admitted in July.

Miss Mercy Cornelius, of St. Christopher's Training College, Madras, completed her work for the doctor's degree at the University of Michigan just before Christmas, and sailed for India in March. She is to be professor of geography in St. Christopher's. She will find a very busy campus, for bids are now being received for the new hostel, a building that has been badly needed for years, and it is expected that building will begin as soon as possible after the close of this school year.

Miss Nora Brockway, principal of the college, sailed from Bombay April 4 for furlough in England, to be followed by a visit in America. Six mission boards in the United States and Canada co-operate in the support of the college.

LATIN AMERICA

Miss Ruth Warner has been appointed to Gente Church, Mexico City, to carry on popular evening Bible classes, the teaching of probationers, personal work among the church constituency, and counseling.

In Havana, Cuba, Miss Agnes Malloy was a member of the committee to arrange for the recent visit of Dr. T. Z. Koo of China, a secretary of the World's Student Christian Federation. The Minister of China in Cuba, officials, and people of all classes co-operated with the Association of Evangelical Students of the University of Havana and the Ministerial Association of the city in the various gatherings addressed by the eminent visitor. The Minister of China gave a reception at the legation in honor of Dr. Koo, which was attended by Protestant pastors and church leaders, outstanding Chinese Protestants, and others. The Association of Evangelical Students in Cuba plan to affiliate with the World's Student Christian Association.

The second Congress of the Union of Evangelical Youth of Latin America will be held in Havana, August 4 to 11. The secretary of the Union is Mrs. Maruja Ibarra Villanueva of Buenos Aires, graduate of Crandon Institute and Union Theological Seminary.

Miss Jennie Reid sends an SOS call from Crandon Institute, Montevideo, asking for these new missionaries: a normal teacher to prepare graduates of Crandon for teaching, an experienced elementary teacher, a commercial teacher well prepared to instruct in shorthand, a kindergarten and primary teacher, and two "all-round teachers preferably from small towns where America is at its best." This call is typical of those coming from other Latin-American fields.

AFRICA

Describing a wedding of one of the girls, Miss Annie Laura Winfrey, of Tunda, Central Congo Conference, writes: "We have a new edition of the *Otetela Hymnal* containing a newly translated and adapted ritual which we followed in this wedding. We never before asked the father of the bride to take part in the ceremony, but when we asked this father, Utshdui, he agreed, much to our surprise. However, we did not ask him to walk in with the bride, but rather to sit on the front seat and to stand and answer when the question was asked, 'Who giveth this woman?' I believe that this, rather than being just another custom imported from America can be of real significance to Africans. One of our problems with marriages in the Congo is the idea that the bride can run away and go to her parents if anything goes wrong. We hope that the father's saying 'Dimi lambukimo' (I give her up) will impress on the parents, the bride and groom, and the audience the fact that she is now with her husband 'till death do us part.'"

NORTH AFRICA

Dr. Glora Wysner, missionary to North Africa, working at present with the Foreign Missions Conference of North America, returned March 10 from a trip to North Africa and the Near East. In the interest of Christian Work Among Moslems, she visited Algeria, Tunisia, Egypt, Syria, Lebanon, Palestine, Transjordan, and Iraq and met with interdenominational groups in England to report on the trip and to make plans for the future.

EUROPE

Bishop Garber has been able to visit our work in Poland and has cabled urging the early return of Miss Ruth Lawrence and Miss Sallie Lewis Browne. They will go as soon as permission and transportation can be secured. Bishop Garber reports that the greatest destruction he has seen in Europe is in Poland.

MALAYA

Miss Eva Sadler of Singapore writes: "The Methodist Hostel for Girls, 8 Mt. Sophia, is entirely self-supporting now. On January 2 I went to Malacca with Giam Tek Lin and opened Shellabear Hall. We are not spending money for anything there but opened the place as it is and have fifty girls there already. As soon as the school is in good running order I hope to visit Sitiawan and Ipoh and see if there is anything I can do there and also Kuala Lumpur and Taiping. I want to visit all stations so that I can give firsthand information when I return. I hope to leave here for home sometime in June."

Bishop Lee expects to reach Malaya in April.

PHILIPPINE ISLANDS

On March 3 a Consecration Service for the seniors of Harris Memorial Deaconess School, Mary Johnston Hospital School of Nursing, and Union Theological Seminary, was held at Knox-Central Methodist Church. Five deaconesses, seventeen nurses, and three theologs were listed. The sermon was by Bishop Lee and the consecration service was conducted by Bishop Alejandro.

Miss Bertha Odee wrote on March 7: "Last week we spent a good deal of time going over the hospital situation. Dr. Tuck is very helpful. He will later report to you. Definite proposals are now impossible. The new plans for the City of Manila are still in process of formation. No permits are being issued for permanent buildings and building material is still much too scarce and expensive. However, it is necessary for us to give some thought to the land we own (hospital site) and the need we will have for additional land if the present site is used. At present the hospital site is leased by us to the Army and we draw $100 per month rent for it. This sum is not being used and it will be a nice little nest egg to help with new building needs.

CHINA—JAPAN—KOREA

From Helen Desjardins, West China: "It was a joy to everyone to be able to gather again as a conference. The hospital ambulance brought one load from Chungking and Tzechung. Others came by regular (or irregular) bus and truck. Perhaps the irregular have now become the regular. Most of us were already in Chengtu on Saturday evening and Sunday joined with the Shanhsikai church in its service on the occasion of renaming the church Grace Church in honor of Grace Manly.

A young lieutenant, the son of missionaries, who was born in Japan, writes to his father: "The need for missionaries is so great and the opportunity so vast that I am sure you are going to feel overwhelmed. I have the feeling that the Japanese Church is in general so exhausted by the struggle of the last few years, and by the present struggle for food and buildings, and so carried away in the general confusion, that without outside assistance or encouragement of a very real and tangible nature, it is going to fail to do more than hold its own during these days when Japan is ripe for a great national conversion. What is needed is ten thousand missionaries to preach in every corner of the land, in every village, and in every section of the city."

From Korea, through Dr. Helen Kim and others comes the same urgent appeal for missionaries. It is thought that the whole culture of Korea could be developed around the Christian message in this strategically located country.

Women throughout East Asia have been thrust into community life by the war. They have carried heavy responsibilities most acceptably. Chinese, Japanese, and Korean women in our church are proved leaders. They call for our co-operation and support.

FROM THE ASSEMBLY

Women of New China—Among the new women of present-day China who are serving their nation in education, medicine, social work, and many other professions, the majority of the outstanding leaders are graduates of Christian schools.

A Methodist woman who is an example of creative leadership is Miss Yu-chen Liu. After graduation from Cheloo University, Miss Liu became supervisor of our rural evangelistic work. She is convinced that rural women, of whom less than one in a hundred can read and write, are not only a fruitful field for literacy and religious education, but a potential force as lay workers, if given suitable training.

In 1936 Miss Liu became the first principal of the New Light School of Mothercraft in our progressive rural center of Changli, North China. Later, eager to open a similar school in Free China, Miss Liu literally prayed her way through enemy lines, and in Kienyang, West China, established in connection with our Methodist Church, a school of mothercraft, nursing school, creche for the children of working mothers, and has trained students for this kind of work.

For this new day, our Christian schools need to train thousands of women such as Miss Liu, who have vital Christian faith, scientific training, practical experience, and who demonstrate their message of Christ's love to the people where they are.

—Mabel Ruth Nowlin.

THEY ASK FOR A BOOK

An African legend about the creation reveals that when God asked different creatures about their deepest need, the elephant asked for the forest, the chimpanzee for thick bush, the fish for water, and man asked for a book. They are asking for Christian literature which they can read in their own language and pay for with their own money.

All men, women, and children have need for spiritual helps for their particular situations, and we have only a few pamphlets. The problems of women and girls have had no attention, except occasionally and briefly in the magazine, *Umbowo hweUkristu,* which is edited at present by one of the African men.

The problem is for those who cannot read English, for few can do that. Many do not know how to read, yet an appreciable number are ready and eager to learn, as is illustrated by the story of the woman who, after attending a conference where charts had been shown, made this plea: "When the sun rises, I go back to my village two days' journey through the forest where my husband will start a school. There I would teach the women the new wisdom which keeps death from our huts. But I am a mere woman and forget easily. I therefore ask that these pictures be sent to my village and to other villages where women need them."

Our part in meeting the need is: To provide a mission printer who can give full time to training the workers at the press; to set aside a missionary for writing, together with a helper salary to be cared for from here) to produce suitable literature; and to subsidize the literature so it can be sold for a price that the African can afford to pay. We are asking for a "Book!"

—Beulah Reitz.

(*Continued on page 18*)

HOME FLASHES

NORTH BARRE REPORTS

MISS MILDRED RALSTON has done excellent work at North Barre with her group of junior girls. One of the recent monthly reports sent in by Rev. Marjorie Hanton tells of the experience Miss Ralston had as she met with the girls to plan a church-school worship service. In process of discussing what they wanted to say to God in their prayer, the girls were led from a consideration of their own interests to a recognition of the needs of others and a desire to do something about those needs. As a result a practical service project was planned. "Thus out of a simple planning committee, which met to plan a church-school worship service, grew a realization of their own responsibility in helping to relieve the sufferings of others.

"The Mothers' Club voted last month to give thirty dollars to the United Church Overseas Relief. They also cooperated in furnishing diapers for the refugees. I hope you will be thrilled as I was to know that our Woman's Society of Christian Service voted this month to give fifty dollars for the work in Africa, as a result of their mission study."

WESLEY COMMUNITY HOUSE, ST. JOSEPH, MISSOURI

Wesley House in St. Joseph is situated near the packing plants where most of the people work. At one time Wesley House ministered almost entirely to the foreign-born, teaching them English and better ways of living. But now the community has changed. There are still many foreign-born or foreign-descent, but there are also many native Americans. There are few, if any, who do not speak English.

Wesley House has indeed become a community center. It has become the meeting place of many of the South Side civic groups. The War Dads meet regularly at Wesley House and so do the Newsboys. It is the meeting place for special gatherings of the South Side Community Chest workers, Girl Scout Institutes, Boy Scout Board of Reviews, South Side Ministerial Alliance, and private parties.

Because of the many children in the community who do not belong to any of the Scout troops or Bible School, two new groups are being organized along with the opening of a Craft Shop where many crafts will be taught in an effort to give these children an added interest in life. One of these groups will be composed of a group of very much underprivileged children who do not mix well with the better class of children. Through this group we hope to lift their standards to where they will fit in with other groups.

Our Nursery School is still supported by federal funds but a trial effort to run on our own resources during the month of October proved to us that we can continue with our school when the government withdraws support March 1. With competent trained teachers the school is giving a very helpful service to the children as well as meeting a need in child care for the parents.

Getting acquainted with Wesley House and the community has been my main job during these past four months. I am now beginning to realize the vast opportunities for us who work at Wesley House as we seek to serve in this community.—INEZ MARTIN, *Head Resident.*

HOSPITAL INTERNACIONAL, DOMINICAN REPUBLIC

A letter from Mrs. Barney Morgan, Hospital Internacional, Ciudad Trujillo, Dominican Republic, reads: "Our island has felt the war mostly in terrifically increased prices, especially in absolutely necessary foodstuffs. The increase in prices has made for a sad economic situation. How our poor people live with their staples, rice and beans, more than doubled in price, we do not see. Perhaps the bent figure of the women picking green almonds and wild cherries from the grass along the roadway at 6 A. M. is the answer. I was on my way to prayers with the nurses when I found her. I stood and watched her unnoticed. Her sack was almost full. Would that be breakfast—and for how many? Such poverty was again seen on an all-morning round of visits from home to home with our visiting nurse on her regular round.

"One of our doctors who works in the clinic has refused to cash a single check since he first began work in the hospital. This generosity has made possible the erection of an addition to the clinic, giving additional rooms and offices so greatly needed for the efficiency of the poor clinic.

"Our radio work continues as it has for more than thirteen years. The young people have had charge of the music for the programs with a little help from the pastor, and we are rightly proud of them. The boy in charge is in the Pan-American Airways office, a position obtained for him by Dr Morgan, and he is making good. I plan the last program of the month for him."

ANNIVERSARY OF THE BETHESDA DEACONESS ASSOCIATION. FIFTY GOLDEN YEARS, 1896-1946

The branch of the Deaconess work related to the Bethesda Institutions in Cincinnati, Ohio, was founded February 29, 1896. To celebrate this Jubilee, a banquet was given March 29, 1946, at Bethesda Hospital. A great public meeting followed in the auditorium of the Memorial Chapel of the Louise Golder Deaconess Home. Miss Louise Golder, a deaconess, with her illustrious brother, Dr. Christian Golder, were co-founders of the Bethesda institutions. When Mrs. Fannie Nast Gamble provided the funds for the erection and the furnishing of this building, she said: "Our deaconesses have left their parental homes to serve in the church. I am happy, therefore, to give them this home in which they may live together as a family of sisters."

There were seven deaconesses who started this work in 1896, four of whom are still living and were present at the Jubilee: Sisters Johanna Baur, Sophie Hilmer, Catherine Bauman, and Louise Strothmann. The picture of Sister Baur appeared in a Cincinnati paper recently with her patient, Bishop Nuelsen, for whom she is caring in the Bethesda Hospital.

PEOPLE'S COMMUNITY CENTER, NEW ORLEANS, LOUISIANA. NURSERY SCHOOL DEPARTMENT

On March 1 the Nursery School Department along with other departments of People's Community Center had a carnival party. This was the first Mardi Gras that the children in the Nursery School had witnessed since the war started. To them it was something new and amazing. The children were masqueraded as is the custom in the carnival season in New Orleans, and to them it was wonderful.

Recently a meeting of the teachers and superintendent was held to discuss some of the problems with which we are confronted. In the Nursery School Department the greatest problem with which I am faced is the fact that we are badly in need of equipment for the rest period. We need beds and bed clothing so that at each rest period the children will be able to undress and take a nap in a bed. As the arrangement is now, the students must put their heads down on the table and go to sleep. This method, besides being inconvenient to the child, is unsanitary. Children cough in each others faces, which is also unsanitary. It is my hope that these conditions will be improved by September when we come back to start our second year of the Nursery School at People's Community Center.—Mrs. Marion Hall, Teacher.

WORSHIP AT FRANCES DePAUW SCHOOL

At a recent chapel service at the Frances De Pauw School, Los Angeles, the speaker, the Rev. Robert Cordell, of the Echo Park Methodist Church, led in a service of dedication of the new altar pieces which have been added to the center of worship. These include a pair of candlesticks and a cross carved in a beautiful wood, made for the school by Gilbert Shue at the Spanish-American Institute, Gardena, California.

Arranged before a background of rich blue, with Sallman's "Head of Christ" in the center, the lighted candles revealed the beauty of these altar pieces. So impressive in their simplicity and in dignity of good workmanship are they, that one's thoughts turn naturally to praise of Him—in reverence and worship.

With this meaningful background of worship, the school observed the World Day of Prayer by a continuous service. Each girl and each staff member had an opportunity during the day to kneel at the altar in prayer—some alone, others in groups of two or three. All through the day, throughout class periods and meal times, one could see a kneeling figure before the altar. The whole school entered into the spirit of the day in a fine way.

At the end of the day, all the large family gathered in the parlor to join in the "Children's Service for the World Day of Prayer." This service made a fitting close for the day, with its directed meditation, its group readings and responses, and songs stressing devotion and world peace.

ETHEL HARPST CHILDREN'S HOME

You can imagine how terribly upset we all are since the fire!

Last Saturday morning, at ten minutes after ten, I left the building to go to the farm. Before leaving Noble Hall I went upstairs to see if the girls had everything cleaned up, then I went to the back side of the building to tell the boy that the coal should be put in the coal bin. He was making a fire in the furnace to heat some water. We had not had any fire in the building for two and a half days.

About twenty minutes after I left for the farm they saw some smoke and called the fire department, and when they arrived they could not get into the building because of the smoke. It knocked a fireman off the ladder.

It seemed to burst like a bomb and Mr. Poundstone, and also the insurance adjuster, said it started in a closet in the sewing room and had been burning for some time before it broke through the walls. When it did break, it seemed to leap from place to place—fire coming out from around the woodwork everywhere.

Three of our older boys happened to be here on a few days' leave from the Army. These boys had been overseas and in real battles so they knew how to handle a situation of this kind and took charge, or it might have been a different story with us and the building.

The workers and the children took the office furniture out the windows, all the things out of the lobby, and the piano from the sewing room. They also took out some of the clothing in the storeroom, and some school supplies.

If you should come up on the hill you would say, "Where was the fire?" because Noble Hall is standing here as though nothing had happened; the roof was not burned at all. The inside, through the middle of the house, all of the sewing room, the lobby, the small room off the lobby, the room upstairs over the sewing room, then across the hall upstairs in a bedroom, it burned all of the clothes of one of the girls in one closet, and did not get to the other closet. The farm boys lost all of their Sunday clothes, and in the closet where the fire started were drapes and some new unbleached domestic for sheets. When the girls opened this closet there was nothing there but ashes.

The girls are living in the building upstairs. Yesterday we had temporary lights put in and we have water. The water did so much damage.

We are washing and working to get things pulled back as near normal as possible, with our big beautiful ship disabled. It has been raining ever since the fire, but today the sun is shining.

FROM THE ASSEMBLY
NATIONAL COLLEGE FOR CHRISTIAN WORKERS

The National College for Christian Workers announces a gift of $85,000 for a new chapel as a part of its Fiftieth Aniversary Program to be completed by 1949. The Board of Trustees in its annual meeting, April 23-24, 1946, authorized a Fiftieth Aniversary Building Program calling for new buildings amounting to $300,200. The generous gift of the chapel and the anticipated receipts of the 1947 Week of Prayer and Self-Denial Offering assure the success of this program which includes a library-administration building and a remodeling of the present plant in addition to the new chapel.

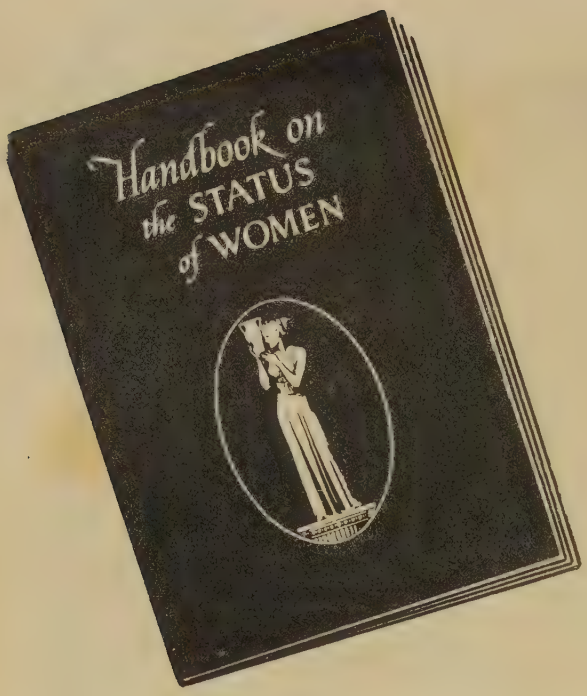
REQUEST FOR WORKERS

Request for workers are being received daily for home missionaries and deaconesses to fill vacancies in institutions of the Woman's Division. Will you not pray that these may be found?

NURSES ARRIVE IN ALASKA

On March 29, two nurses, members of Calvary Church, New York City, left La Guardia Field at 6 P. M., for Seattle, en route to Seward General Hospital, Seward, Alaska. They arrived in Seattle about eight o'clock

(*Continued on page 18*)



STATUS of WOMEN

THE Status of Women sometimes has been referred to jokingly as the "Statute of Women." "The law of women"—I wonder if it is a joke after all? Is there not a holy "law" which says that woman is to be the helpmeet of man? *And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.* (Genesis 2:18.) Surely there are many things that man and woman can do working together. With this in mind as God's purpose in creating woman, let us think of our status as women at the present time.

We have come a long way from the old conception that woman was for no other purpose than to be a slave. Then there was a time when it was thought that woman could either be cultured or pure—not both. Christianity is the only religion that advocates "the complete freedom and equality of women." Today women are being admitted into almost every avenue of endeaver. It is interesting to note in our own country the development since 1840 when only seven occupations were open to women, and all seven were definitely of the homemaking type. Trace the struggle from then until now when women are recognized in our government: in the Presidential Cabinet, as Foreign Minister, on the United States Circuit Court of Appeals, Women's Centennial Congress, etc.

We need to be alert to what women are doing today. Someone has said that women are not as interested in what women of the past have done as men are interested in what men of the past have done. We, as women, need to find out more about ourselves.

There are certain functions in life which probably will be the duty and privilege of women for all time—that of being a mother and a homemaker. But our modern labor-saving devices now allow for interests outside of the home, which is all to the good when wisely used. More and more women are taking their share of responsibility in civic and community life. Hundreds of women have shown that the status of women is deservedly high by the fine contributions which they have made.

But what about the status of women in the church? Surely every mother has a deeper personal interest in the effectiveness of the church than has an unmarried woman. It is not necessary that women legislate themselves into the actice service of the church, for already there are "full forty places where women may work in the local church." It is the function of the Committee on Status of Women to keep before the women of our church their responsibility of being faithful to that which has been entrusted to them. In other words, when women are asked to serve on some church board or committee, we want them to do more than *just sit.* It has been said that we receive pay for sin *after* we do it, but a Christian status of women must be paid for *before* we ever can have it!

Too many times women of ability and leadership are given only trivial tasks in the church. Then as a result they turn to other avenues for an outlet of their interests. Why is it that in some communities it is difficult to get able women to work for the church? Look around and see how many clubs there are. Did the church challenge those women for leadership? Sometimes young women have turned to the church with their ideas and were turned down as being "too progressive." Then probably ten or fifteen years later the church accepted the idea, but too late. Too late to stimulate and utilize the qualities of leadership which were offered.

The work of the Status of Women is perhaps more inclusive than some of us thought at first. It begins with each of us and goes around the world until it comes back again and touches our neighbors living next door to us. Did you ever try to get rid of the dandelions in your own lawn when your neighbor's yard was full of them? Just so we cannot have a Christian status for our American women unless our neighboring countries enjoy that same freedom. We are concerned with raising the status of women everywhere to a higher plane of education, vision, and spiritual refreshment through the love and knowledge of Christ. To be true, we can begin right at home. One of the functions of this committee is to get the women of the local church to study themselves and seek out more effective ways to participate in the life of their church as that church relates itself to others and has the needs of others at heart. Membership in the church and in the Woman's Society of Christian Service must be made significant, as we contribute our personalities, prayers, and possessions! Some societies have used a *Service Activity Card* so members could check their interests and talents. The following is suggestive:

Service Activity Card

I am willing to:

[ ] Accept an office
[ ] Take part on the program
[ ] Conduct a worship service
[ ] Play the piano
[ ] Sing
[ ] Be a hostess
[ ] Make telephone calls
[ ] Take charge of publicity
[ ] Furnish transportation
[ ] Visit shut-ins and new folk

I would like to:

[ ] Become a part of a Spiritual Life Group or Fellowship Group
[ ] Become a member of a Study Group
[ ] Join the Quilters' Group
[ ] Join the Stewardship Class

I am interested in.....

My hobbies are.....

Name..... Address.....

.....

When it comes time to elect new officers, if this record is kept carefully it will be invaluable not only to the local society but also to the research committees of the district and conference.

By IRENE PENLAND CAMMACK

How are you going to be a good officer if you do not know what is expected of you? The Status of Women has a suggestion: study together the *Discipline* of the church and the Woman's Society *Guide*.[1] Hold an Officers' Day and get acquainted with your job.

The work of the Status of Women Committee is not off in a little corner some place by itself. No one can take the work intended for this group and go off alone and do it. In choosing your secretary of Status of Women you should select a woman who meets people easily, and who has definite interests outside of her own home. Too often, if we have this officer at all, we think just anyone can do the work of the Status of Women, but that is not true. The true significance of the work of the Status of Women underlies every phase of the work of the Woman's Society of Christian Service. For instance: Programs must help to lift the level of our women mentally, physically, and spiritually; Missionary Education helps us to know others and be interested in their welfare; a study of the women of Africa will give us a new appreciation and insight into the qualities of our sisters there; Christian Social Relations can never be really Christian if the status of our women is not on a high level; Youth and Children's Work is all bound up with the life of our women in the home, church, school, and community. What kind of women appeal to our children and youth? Do they look for glamour or depth of character? Nations rise or fall according to the standards of their womanhood.

What an interesting scrapbook could be made of clippings from secular magazines and papers to hold in readiness for program materials. In order to get your society conscious of the function of the Status of Women Committee it would be well to have a few minutes occasionally on the monthly program. A few suggestions:

1. Tell some things being done by women that are of timely interest.
2. Discuss "New Jobs for Women Tomorrow."
3. Reproduce some church history in which famous women have had a great share: mothers, wives of important men, missionary leaders, etc.
4. Present pertinent paragraphs (from *Handbook*[2] and elsewhere) about women of other countries.

Through all of your presentations keep in mind that whether you are thinking of women like yourself or those of different dress and language, the hopes and longings are the same. We are all struggling to lift the level of life for our own women—no matter what the race may be. Little by little as Christianity lays hold of the countries of the world we are beginnig to accept the truth stated by St. Paul: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus* (Galatians 3:28).

Some other things that could be done by the Status of Women Committee are:

1. Urge the use of the column *Women in the Church Today* in the local newspaper.
2. Combat juvenile delinquency by urging mothers to return home from industry to care for their families. One of the most patriotic jobs of any woman is to raise a good, clean, honest, Christian family.
3. Discuss in circle programs or as informal studies: "What is woman's main contribution to life and the pursuit of happiness?" "Is there a place for women in the medical world?" "What About Clergy Rights for Women?"
4. Study the women in minority groups and their problems.
5. Work out a question and answer discussion on the Status of Women and present at some monthly meeting.

No society is too small to have an active committee on Status of Women. There is so much we can do as women to help form public opinion on matters of war, peace, race relations, etc., that we must *not* minimize our opportunities and powers. We need to be constantly studying, reading, talking and praying to maintain the Christian character of our women. We are not to be interested only in our own women, but also in those of other lands, so that by sympathy, understanding, prayers, and active service we may contribute to the rebuilding of the status of women in this war-torn world. It is well to remember that you cannot lead others farther than you yourself have been.

[1] *A Guide*, 15 cents. Obtainable at Literature Headquarters and Distributing Offices.
[2] *Handbook on the Status of Women*, 10 cents. Obtainable at Literature Headquarters and Distributing Offices.

ACQUAINTANCE THE CURE OF INHUMANITY

(*Continued from page 9*)

tion proceeds from one direction only—whites telling Negroes. Negroes must be heard as well as told. Caste tolerates one-way communication only. Democracy requires two-way communication. Only as we talk freely to one another can we know one another. Love is born of acquaintance. Inhumanity rests on ignorance. Mere proximity does not result in acquaintance. Many southerners have erred at this point. Free communication in the democratic fellowship, such as Christianity encourages, enables people to know one another. Church women especially, through their local societies and their district meetings have an incomparable opportunity. They can practically type the future relations of the races in America.

He who loved men enough to die on the Cross knew men profoundly and realistically. He loved men because he knew them. He knew them because he loved them. The "new commandment" of the gospel for our times is that we "love one another."

THE ASSEMBLY BULLETIN

(Copies still available. 25 cents)

You will want to keep a record of this historic meeting for future reference.

THE ASSEMBLY BULLETIN contains the messages of officers, missionaries, deaconesses, and other workers of our world-wide organization, also the addresses of leaders of Christian thought and action.

NEWS FLASHES

HOME

(*Continued from page 15*)

Saturday morning, going on to Juneau the next morning. They spent Sunday in Juneau, changed airlines, and flew to Anchorage on Monday, and went from there to Seward by train. Good Methodist friends met them at each stop and made the trip more pleasant. A letter from Helen Huestis, after her first day at work at the hospital, reads: "I do not know how to thank you for giving me this opportunity to come here and add the little bit of work I can do to the work of those already here. I went to work this morning and it was a pleasure. The whole trip up was grand. The little hospital is just what I had pictured it would be. I have finished my first day's work and I know I am going to like it very much." Such enthusiasm for this truly missionary field has brought great comfort to Miss Ruth Murrell already, and we are looking forward to the fine Christian service these two young women will give to the hospital, the church, and the community of Seward.

THE METHODIST CHURCH IN UTAH

Each year in March the anniversary of the reopening in 1936 of the little church in Marysvale has been celebrated. The church had as pastor at that time Ruth Savin, a deaconess, and it has been served by a woman pastor since then, Hettie Mae Parsons being the present one. After completing the Conference Ministerial Training Course of Study, she was ordained an elder and belongs to the American Association of Women Ministers.

Miss Parsons has seen her dreams for the little church realized in the improvements and repairs made on the church and parsonage. A new roof, redecorated with paint and varnish, a large supply cupboard, new drapes, new linoleum, and lovely pictures have transformed this little rural church into a beautiful center of worshipful atmosphere. She feels this is a real missionary field in that the Mormons, or Latter Day Saints, have co-operated in a community service each Good Friday and in organizations for public welfare. The influence of our church these ten years has been of untold value and Miss Parsons has been most welcome in her visitation in all the homes.

A PRAYER

Our Father and our God, with grateful but contrite hearts we bring our gifts to the foot of the Cross; and we pray that as thou didst bless and multiply the loaves and fishes in the long ago, so that the hungry multitudes might be fed, that thou wilt take our offering today and multiply it that once again thy starving children may have bread.

Our Father, we come confessing our selfishness in the face of the world's need and we humbly pray that thou wilt forgive our neglect and our indifference. Grant that this gift may be only a beginning and that out of our abundance we may continue to share with those who have not, until their spiritual needs as well as their physical necessities have been supplied. Comfort the sorrowing and distressed and give to us, thy followers, compassionate hearts that are sensitive to the needs of our brothers wherever they may be; and help us to realize anew that as we minister to these needy ones we are indeed ministering unto thee.—Mrs. W. M. Alexander (at Assembly).

FOREIGN

(*Continued from page 13*)

RECENTLY RETURNED FROM

Angola—Cilicia Cross, Lisbon, North Dakota.

Algeria—Gwendoline Narbeth, 113 Yale Avenue, Swarthmore, Pennsylvania.

China—Edna Merritt, 20 Janet Street, Kingston, New York; Mary Watrous, 24 Pioneer Street, Cooperstown, New York.

India—Irma Collins, 166 Dana Avenue, Palo Alto, California; Katherine Kingsley, 140 Washburn Avenue, Lockport, New York; Mildred Shepherd, 226 South Twenty-fifth, Louisville 12, Kentucky.

RECENTLY SAILED FOR

China—Alice Alsup, Mary E. Bedell, Gertrude Cone, Ida Frantz, Sarah Glenn, Etha Nagler, Mary Katharine Russell, Clara Bell Smith, Florence Smith, Sue Stanford.

EL NUEVO EDUCADOR

El Nuevo Educador, a magazine which is the official organ of the Ministry of Education in Peru, in its December, 1945, issue, carried on the covers the pictures of Miss Gertrude Hanks and Senorita Garcia y Garcia, of Lima High School. Miss Hanks and Senorita Garcia y Garcia have each recently completed twenty-five years in educational service in Peru and nine pages of this magazine is given to an account of the remarkable work of these two women, a Protestant and a Catholic, who have been friends from the beginning and have worked shoulder to shoulder in fostering education for women. The magazine also carries the official government edicts of commendation given to these two women.

INDIA

The place of the Christian college in India has been admirably stated by Miss Priobala Mangatral, of Kinnaird College, India:

Today India is passing through the most decisive and critical period of her history. The decisions made during the next few years will lay down the lines of her development for many a day, and will have a profound influence on every aspect of life. The political order is on the eve of a radical change. The Bombay Plan to which both the Nationalists and British have given their sanction is likely to bring about an economic revolution. Legal codes are undergoing drastic reforms. The Sargent Plan has set the pace for bold thinking on educational reforms.

It is well to pause and consider on whom the responsibility for these crucial changes will rest, who it will be that will make the new India. Only fourteen per cent of the people in India are literate and not many among those have a college education. It is this infinitesimal group and not the eighty per cent of illiterate peasants that will wield enormous influence in the coming years, an influence that will be far greater than its numbers would warrant. This immensely important education minority consists mostly of non-Christians and is touched by the church only at one point. The Christian colleges attended so largely by non-Christians are the only channel through which the church reaches this group.

Organization and Promotion

By MRS. ELOISE A. WOOLEVER, *Executive Secretary*

MRS. NEW-MEMBER FINDS THE SOLUTION

A One-Act Play

By Nora G. Smith

CHARACTERS:

Mrs. New-Member
Mrs. Program Chairman
Mrs. Secretary of Literature
Mrs. Methodist Woman
Mrs. World Outlook

SCENE:

The living room of Mrs. New-Member, who is seated at a table littered with papers. She sighs and speaks.

Mrs. New-Member: Oh dear me, *why did* I promise to take the next Woman's Society program I can't make head nor tail out of this material, and there are so many things that I don't know about the work, anyway. I believe I'll call Mrs. Program Chairman and tell her I just can't get this program ready. She will have to ask someone else. (*Goes to the telephone, looks in directory, and calls 475, and speaks.*) This is Mrs. New-Member. I have been looking over the program material you sent me and I am all "at sea" about it. It seems impossible for me to go on with it. I am afraid you will have to get a different leader for the next meeting. You see, I am such a new member that I am not the right person to put on the program at all. (*Stops to listen to Mrs. Program Chairman's reply.*) Why yes, come over, if you care to. I would like to visit with you, of course. (*Hangs up receiver and attempts to straighten table and room.*)

(*In a few minutes Mrs. Program Chairman arrives and they greet each other and Mrs. Program Chairman speaks.*)

Mrs. Program Chairman: I have intended to call on you ever since you joined our society but I have been busy, of course, and it is so easy to put off calling. I have missed you at our meetings lately, too.

Mrs. New-Member: Yes, I should go more often, I suppose, but what with the children, Red Cross work, and other duties, I can't always get there. Besides, I really do not know much about this society. It seems to be a wonderful organization, but I just don't get interested somehow. That is, no doubt, why I am having trouble with this program preparation. It is all just "Greek" to me. Isn't there someone else who will take it off my hands?

Mrs. Program Chairman: Before we try to find someone will you let me get in touch with Mrs. Secretary of Literature? I think she can be of real help to you. Do you mind if I ask her to come over here as soon as she can?

Mrs. New-Member: Certainly not. Please call her. (*Mrs. Program Chairman goes to telephone, calls 321 and speaks.*)

Mrs. Program Chairman: Mrs. Secretary of Literature, this is Mrs. Program Chairman. I am at Mrs. New-Member's home. Can you spare a few minutes to come over here. Mrs. New-Member is having difficulty in preparing the program for the next meeting and I am sure you can help her. Thank you. (*Hangs up receiver and speaks.*) She will be right over, she said.

Mrs. New-Member: Oh yes, she lives just a little way up the street, and has called here to ask me to take some magazines or other. I've forgotten their names. I didn't subscribe, though, for I am overloaded with reading material now, and what is the use of taking more, when I haven't time to read what I have.

(*Mrs. Secretary of Literature comes in bringing Mrs. Methodist Woman and Mrs. World Outlook, two women dressed in white, with the front and back covers of the magazine they are representing pinned on their chests and backs.*)

Mrs. Secretary of Literature: I am so glad you called me over, for if you are having trouble with your program you need the very excellent help of two friends of mine, and so I brought them along. May I present Mrs. Methodist Woman and Mrs. World Outlook. (*The ladies smile and nod.*) You know I have tried to make you acquainted before.

(*Mrs. New-Member looks a bit astonished at the two ladies and Mrs. Methodist Woman speaks.*)

Mrs. Methodist Woman: Mrs. New-Member, won't you let me help you with your program and with your entire work as a member of the Woman's Society of Christian Service? I know this may sound like boasting to you, but if you can use me I can open up to you an entirely new world thought. You will receive inspiration of which you have never even dreamed. You will become familiar with all the departments of our work, the general officers and their plans, and hear directly from our deaconesses and missionaries. Use me and you will never lack for good program material, interesting articles, rituals for special occasions and demonstrations. If you become acquainted with me you can never say, "I do not know anything about the work of the Woman's Society of Christian Service!"

Mrs. World Outlook: And I, Mrs. New-Member, can widen your horizons so that you will be really world-minded concerning the work of our church and society. I can take you into every country in the world, as well as into new parts of our own country, and show you real miracles that are coming to pass, in homes, in schools, in colleges, in hospitals, and churches, all because women are banded together to do their part in bringing about the kingdom of God on earth. This is a glorious adventure, won't you take it with us?

Mrs. New-Member (*looks from one to the other*): You make me both glad and ashamed. Glad that there are such sources of help and inspiration for members of the Woman's Society of Christian Service and ashamed that I have been so blind and indifferent to my opportunities. It isn't too late, though. (*She goes over to the two women and grasps the hand of each.*)

Mrs. Secretary of Literature: Good, now you will join the great hosts of women known as "A Methodist Woman with a World Outlook."

Mrs. Program Chairman: You remember what Paul said about all this. "Study to show thyself approved unto God, a Workman that needeth not to be ashamed."

Mrs. New-Member: I am getting enthusiastic already. I shall get right at that program.

MISSIONARY EDUCATION

By **LILLA MILLS,** *Secretary*

SUGGESTED GUIDANCE FOR THE STUDY OF INDIA

The course on India is one of the approved study courses for the Woman's Society of Christian Service. The following suggestions are based largely on Ruth Ure's Discussion and Program Suggestions for Adults.[1] *Pamphlet obtainable for 25 cents at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.)*

APPROACH TO THE STUDY: India vitally affects our hopes for world peace, is extremely important in race relationships, and in imperial settlements. India, with her 400 million souls, affecting all human situations and all Christian advancement, is of deep concern to America. India faces the same underlying problems as America and shares the same fundamental need of Christ.

PURPOSE OF THE STUDY: (1) To create conditions that will develop attitudes of understanding and appreciation of India and her peoples which will result in a true sense of fellowship in Christ; (2) To show the Christian Church in India as a witness to her Lord, to describe the scene in which the Christian church in India works, to discover through the study that God is at work in India; (3) To discuss India's right to and need for self-government and democratic nationhood; (4) To show the relationship of the Christian church to this advance and the challenging issues of today's India.

CREATE INTEREST: A public program using material found in "Methodism and India," authentic current magazine stories, selected Indian poems, a conversation between Indian and American veterans, or the one-act play, "With Silver Wings," or an Indian banquet with brief dramatization following.

BASIC TEXT FOR THE STUDY: *India at the Threshold,*[1] by L. Winifred Bryce, 60 cents; *Discussion and Program Suggestions for Adults on India,*[1] by Ruth Ure, 25 cents.

RESOURCE MATERIALS: *This Is India,*[1] by Arthur Mosher; *Salute to India,*[1] by J. F. Hodge; *Our Country Is India,*[1] compiled by Rebecca W. Loeffler; *Restless India,* by Lawrence K. Rosinger, Foreign Policy Association, 22 East Thirty-eighth Street, New York City 16; *The Family and Its Christian Fulfillment,*[1] compiled by a group of missionaries, including Mrs. Bryce, author of the current text; Eagle Books,[1] numbers 4, 6, 8, 13, 20; *Fun and Festival From India*[1], by Rose Wright; *Wall Maps*[1] and *Friendship Map*[1] of India; *Map of Methodist Work in India*[1]; *Methodism and India*[1]; *Methodist Women and India*[1]; *Sixth Annual Report of Woman's Division*[1]; Visual Aids; *Behind Mud Walls,*[1] by C. V. and W. H. Wiser; *The People of India,*[2] by Kumar Goshal; *My India, My America,*[2] by Krishnalal Sbridharani; *My Indian Family,*[2] by Hilda Wernher; *Home to India,*[2] by Santha Rama Rau; *Indian Crisis,*[2] by John S. Hoyland; *Tales From the Inns of Healing,*[1] edited by Chone Oliver.

MAJOR TOPICS—**Session 1:** *India Almost Next Door!* Text, Chapter 1, and resource materials from *Salute to India,*[1] *This Is India,*[1] *Indian Crisis,* Maps, etc.

AIM: "To gather into focus what those present think about India, defining ties of appreciation, conviction about her best-known problems, and the supreme importance of Christ in her life."

PROCEDURE: Begin with questions, "What comes to your mind when India is mentioned? Follow with questions about persons, places, distances, government, daily life, world importance, etc., drawing out what the group knows about India. Impersonation and opinion tests may be profitable means of continuing the discussion or a biographical sketch. Note relationship and influence of the Christian church at every point. Concluding worship may use latter parts of Foreword to Text and hymn, "In the Secret of His Presence" (written by an Indian woman), closing with intercessory prayers.

Session 2: *India Works for a Living.* Text, chapters 2 and 3, and resource-materials from *This Is India*[1] (especially the pictures), and a former study, *The Church Takes Root in India,*[2] map from British Information Service, an object display consisting of products of India, Methodist material on agricultural and industrial projects in India, a poster; "India is an extremely rich country whose people are among the poorest in the world."

AIM: "To make vivid the conditions of earning a living in India, to realize that the underlying problems are world-wide, to comprehend the opportunity for service by the church to laborers on farm and in factory."

PROCEDURE: Discuss difference in farming in India and America; the lights and shadows of an Indian village; underlying problems of industrial labor everywhere; a brief true-false test concerning India's raw materials, labor resources, etc. Look at Christ and the villager and conclude with a period of guided intercessory prayer for India.

Session 3: *Indian Women and Their Homes.* Text, chapter 4, noting poems by Indian women and resource materials in *Salute to India*[1] and *The Family and Its Christian Fulfillment,*[1] *At Home in India,*[2] and *Home to India,*[2] pamphlets on Christian colleges for women in India and the work of The Methodist Church in India.

AIM: "To share the modern concerns of Indian women; to look at India's homes—and American homes—from the standpoint of the Lordship of Christ."

PROCEDURE: Hold a meeting of the committee of the All-India Women's Conference. Follow this with a discussion of the questions, "What dangers does freedom bring?" "What characteristics distinguish the Christian woman's home?" Describe the Christian Home Movement in India. Contrast with American home life. Center the worship around Jesus's home life and his teaching on the family, and prayers for Christian family life everywhere.

Session 4: *Younger India Alerted.* Text, chapter 5 and resource materials in *Our Country Is India,*[1] *Tales From the Inns of Healing,*[1] pages 97, 98.

AIM: "To feel the pulse of Indian youth in general and to realize the potential power of Christian Indian youth in particular to seek by appreciation, by personal contact, and by prayer to strengthen their hands for Christ-led leadership."

PROCEDURE: Discussions will be concerned with the Christian Youth Pronouncements and the two projects in Punjab and Travancore. Open or close the session with the hymn, "The Jesus Road" and prayer for Christian fellowship among Indian and American youth here in America and in India.

Session 5: *Lengthening India's Span of Life.* Text, chapter 6 and resource materials in *Salute to India*[1] and *Tales From the Inns of Healing*,[1] pamphlets on Vellore and Methodist materials, including visual aids.

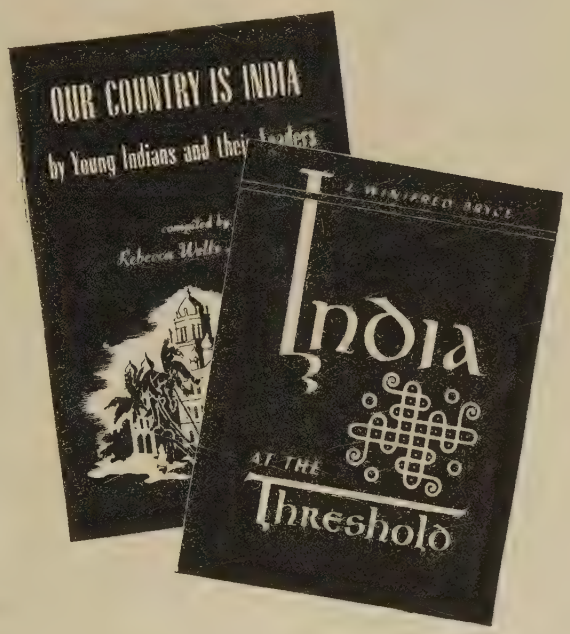
AIM: "To picture the public-health situation in India, its relationship to world health, its challenge to the Christian community."

PROCEDURE: Have a quiz or opinion test on medical service in India and America. Discuss the contributions of Christianity to India's health. Locate on a map the medical work of The Methodist Church. Use a play or slides to make vivid. Close the session with prayers of thanksgiving for the ministry of healing, confession of failure in prevention of disease and death, and intercession for specific needs for Christian Medical missions.

Session 6: *Christ Becomes Lord of the Christian Church in India.* Text, chapters 7 and 8 and Methodist materials, including maps.

AIM: "To understand the workings of organized Christianity in India; to grasp anew the implications of the gospel for all of life."

PROCEDURE: Use story or tableaux or brief dramatization to describe birth of the church, its growth, its fellowship, and its co-ordination (especially through the National Christian Council).



Discuss the pronouncements of the National Christian Council, the effects of literacy upon the progress of the church, the complacency of the American church, the effects of America's racial conflicts upon the church in India and also in America. List the situations the church in India faces today. What is The Methodist Church giving for missionary work in India? Is it adequate? Base the closing worship for this study on the last three paragraphs of the text and the call to prayer of the National Christian Council.

POSSIBLE ACTIVITIES IN CONNECTION WITH AND FOLLOWING THE STUDY: Select a group to arrange a book table (make use of church and public libraries); another curio table (returned veterans can assist); a poster committee can make vivid important facts; a research committee can gather information from files of WORLD OUTLOOK and THE METHODIST WOMAN and all Methodist literature on India; a map-study group may locate the Methodist work in India at each class session. The class should investigate the labor conditions in your urban or rural community, such as care of employees, wages, housing, employment of women and children. Discover reasons for and alleviate as far possible the race conflicts in your community. Check on progress of plans made for Christian family life since your study of "Families in a New World"; compare with Christian Home Movement in India. Learn if any of the fifteen hundred Indian students being sent to America are near your community; work out with your pastor some genuine neighborly hospitality (if there are no Indians, there may be other nationalities); survey health conditions in your community; enlist co-operation of Christian doctors and nurses. From your Methodist literature learn some of the greatest needs for increased offerings for work in India; your society may give more liberally to help meet those needs. You may interest some young people in missionary service to India; put them in touch with Department of Missionary Personnel at 150 Fifth Avenue, New York 11, N. Y.

"In Jesus Christ there is no religious conflict, no racial conflict, no economic conflict, no social conflict." The *essential activity* following this study is to help make these affirmations come true here in America and in India.

Why Study India?

There is much interest in this great country that has been ruled as a part of the British Empire since 1858 but is now struggling to gain independence, seeking to fit herself for the place in the world that her size and importance merit. Here in India are to be found many of the issues that must be solved if any world community is to be achieved. As India finds solutions for her problems she may provide a pattern for many other countries and for the entire world. Therefore, a study of India just now is most timely.

The sister of Jawaharlal Nehru, India Congress leader, said during a recent lecture tour in this country that she was saddened and appalled at the ignorance betrayed in so many of the questions asked her as she went about among the people of the United States.

An honest and objective appraisal of India is given in books like *Our Country Is India, This Is India,* and the other materials on India published by the Missionary Education Movement.

I seek whom I know not!
He draws my soul;
I go and know not that I go!
Through the shoreless dark
A still small voice calls me;
I grope my way unseeing, unthinking;
I know only that God is.
Who shall tell me
By what name to call him . . .?
Ah, where shall I find him
To whom I have given my heart?[3]

[1] Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

[2] May be available in libraries or at Methodist Book Stores.

[3] Bengali hymn, translated by L. M. Chatterji, from *Temple Bells*. Calcutta, Association Press.

WESLEYAN SERVICE GUILD

By MARION LELA NORRIS

DR. DIANA M. PIERSON

Member, Guild Standing Committee. Teacher of English in Wiley College, Marshall, Texas.

What Can Women Do?

WE ARE living in the most critical time the world has ever known. Our vision of the world freed from war, from fear, from social and economic insecurity, has been blurred by the tensions of a postwar world. We see the confused political and social order in areas of the past warfare, a state that fosters the spirit of smoldering unrest that may flare up in a menacing flame.

We see the dire need and suffering of those rendered destitute by the war, thousands lacking the bare necessities of existence—food, shelter, clothing. We see the restless discontent of those who, fearing their economic security threatened, promote strikes upon strikes. We see the graver international tension caused by the growing suspicion and distrust among nations because of the secret possession of atomic power, a tension that needs but one unfortunate snap to set off another world conflagration. This "world jitters" is a psychological menace to peace and the successful rebuilding of a torn-up world.

At no time has the world stood in greater need of the saving spirit of Christian practice than now. Laws, treaties, and international agreements have their place, but besides them all, we must face the inescapable truth that unless the attitudes and purposes of men are motivated by the spirit of Christ's teachings, no better world can emerge from the ruins of the past civilization.

The world is in the throes of rebirth. Who can be called to its aid more fittingly than its women, especially the women of the church? Who can better aid in the Christian direction of its new being?

What can we as women do? Learned theories and complicated solutions often obscure the simple and direct view of a remedy. Whatever measures are taken to bring the world out of its present plight, back of them all must be the principle of the Man of Galilee whose simple teaching was, "A new commandment I give unto you, that ye love one another." Love of fellow man! A principle to be practiced, not merely believed in. We must proclaim and live it in our daily contacts—in the office, the factory, the store, the school, the community, the legislative hall, the council chambers—so that in an ever-widening circle it may reach all human relationships.

In so doing, we are promoting our own state as women for that is inseparably bound with the common lot of all as never before. Only as we work in a common effort against the common threats to a better world—the threat to political and economic co-operation, to peaceful commercial interchange, to the just treatment of minority groups, to the full and equal opportunity of all to work out a free and fuller life, to the organized control of world security—only as we work for these common goals can we hope to promote our own cause.

"The main political fact in the world today is HUNGER."
—MBP

Food for Thought

Because we have sufficient food for our bodies we are able to think. What of the millions over our world who have no opportunity for food to keep them alive? Is there food here for thought? Will you think about this food problem?

1. Do not waste any food.
2. Boycott all forms of black market.
3. Write the President and those in charge of food control your thoughts concerning the food situation in the United States as to
   (a) Why so much loss of food in army camps.
   (b) Why tons of clothing remained in harbors, only to be destroyed.
   (c) Why such a heavy black market.
   (d) Whatever else you may think.

I believe that we as Americans as Christians, are willing and ready to assist in feeding and clothing the suffering world. What can and will you do about it?*

A New Project

At a meeting in northern New Jersey recently, Lena Knapp, speaking of the urgency of adding a third floor to the Seminary Building in Buenos Aires, referred to the idea that if only 10,000 out of the 62,000 and more Guild members made a personal gift of one dollar, the ten thousand allotted to the Woman's Division for this project would be in hand. At the close of the meeting, someone suggested an offering on the spot. A pie-tin was found in the kitchen and the fifty-three present gave $42.90.

Because of the rapidly increasing enrollment a third floor on the Seminary Building is urgent this year. The cost, $25,000 will be divided between the co-operating groups as follows: $10,000 each from the Foreign Division and the Foreign Department of the Woman's Division, of the Methodist Board; and $5,000 from the Disciples.

The securing of our $10,000 from individuals has been approved by the Woman's Division. No credit on pledge is given for these personal contributions. Most major building projects in the past have been "over and above" gifts on the part of the women, and the Guild members will maintain the tradition in this case. Those who make these personal gifts should send them to Miss Lena Knapp 97 Railroad Avenue, Greenwich, Connecticut.

* Lois Blair, Secretary Christian Social Relations and Local Church Activities, North Central Jurisdiction.

A New Student Introduction Card

By

DOROTHY NYLAND, *Secretary*

RELATING the student from the home church to the church of the campus is the purpose of the *Student Introduction Cards.* The Student secretary in every church should be familiar with the young people who are planning to enter college so the card may be sent to the campus religious worker *before* the student arrives. During the summer this information is gathered; the cards are sent to the religious worker, for example the director of the Wesley Foundation on the state university or state college campus or the director of religious life at the denominational college. If you do not know the name of the person, you may send the cards to your conference secretary of Student Work who will relay them to the proper person.

The card has been revised to include information which will be helpful to the student worker in contacting each student. A sample of the card is given here. Orders should be sent to 420 Plum Street, Cincinnati 2, Ohio, or the Distributing Offices. Many conference secretaries have a supply of these cards, which are free of charge.

Let's make these cards do what they were intended to do. Unless they are sent early, *before the student arrives on the campus,* they are not very effective. *One* student integrated into the religious program on the campus may mean much in the years to come. College students are the leaders of the world tomorrow. Methodism has set a precedent for college-trained young people. Let us look to the future of our church by providing for the religious and spiritual development of our young people, not only for their intellectual development. Some churches send *motive,* Methodist student magazine, to each student from their church away at school. If students order it on the campus in groups of ten, it is only 50 cents a year for subscription. Single subscription is $1.00 a year. Order from Board of Education, 810 Broadway, Nashville 2, Tennessee.

Woman's Society of Christian Service

METHODIST STUDENT INFORMATION CARD

(To be mailed directly to pastor or student worker before student leaves home church for the college or university.)

Name of Student_____

College address_____ Class_____
(If known)

Home address_____

☐ Church Member ☐ Methodist Preference

Experience in church work:

Worship_____ Music: Instrumental_____

Recreation_____ Vocal: Solo____ Choir____

Community Service_____ Caravan experience_____

World Friendship_____ Church School teacher____

Conferences attended____

REMARKS: (Please list special interests and vocational choice, if known, and office held on other side.)

Signed_____
W.S.C.S. Student Secretary

of_____ church_____ Conference

(TEAR HERE AND GIVE BOTTOM CARD TO STUDENT)

To_____

at_____

It is our great pleasure to introduce

_____

a student enrolling in your school, who comes to you from the_____ church of_____

_____
Pastor

_____
Student Secretary of W.S.C.S.

MRS. MARY STEARNS BADLEY

Word has just reached us from Mrs. Thomas N. Nicholson of the death of Mrs. Mary Stearns Badley, wife of Bishop Brenton T. Badley. Mrs. Badley died from a heart attack in the Methodist Hospital of Omaha, May 8. Mrs. Badley (then Miss Stearns) went to India in 1899 as a missionary of the Woman's Foreign Missionary Society, supported by the New England Branch. She rendered excellent service as a member of the faculty of Isabella Thoburn College. Later, as the wife of Bishop Badley, her service to India was nation-wide. She was president of the Woman's Society of Christian Service of India for one term.

"To be at home in all lands and ages: to count Nature a familiar acquaintance, and Art an intimate friend: to gain a standard for the appreciation of other men's work and the criticism of your own: to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake: to make hosts of friends among the men of your own age who are to be leaders in all walks of life: to lose yourself in generous enthusiasms and co-operate with others for common ends: to learn manners from students who are gentlemen, and form character under professors who are Christian:—this is the offer of the college for the best four years of your life."—*William De Witt Hyde.*

COLLEGES AND UNIVERSITIES OF INDIA

The cities of India are dotted with colleges and universities. Some of these are state operated; many of them are Christian. Some of these Christian colleges, such as Madras Christian College, have become honored and influential institutions. Just now the Christian movement is uniting in the development and expansion of two all-India colleges: the Christian Medical College at Vellore in Madras and the Allahabad Agricultural Institute.

YOUTH WORK

By **HELEN L. JOHNSON,** ***Secretary***

FINDING A DOORWAY*

"HERE are your cookies, thanks a lot!" said a fourteen-year-old girl as she ran back to her bicycle and rode on with more cookies. In the end she sold the bike, too, but she got to camp! She came home from camp a truly changed girl. Christian living was something vital and real; the missionary call was something personal and tangible; religious leadership was a new goal, demanding active participation.

This girl belonged (formerly) to a girl's missionary society and she went to the summer camp sponsored by the Woman's Society. Since unification we have girls' interest groups instead, but the name is unimportant. The same awakening experiences are being multiplied in other girls' lives with immeasurable results.

What is a girls' interest group? Technically, it is a missionary study group under the commission on Missions and World Friendship within the Methodist Youth Fellowship. It is also, as it were, a daughter of the Woman's Society of Christian Service. Practically, it is the training ground for future members of the Woman's Society, a doorway to the mission field, a place for building Christian friendships and an insight into the church's program in its entirety.

Girls become conscious of the Woman's Society as an active part of the church's program and the part they are to play in this group. A church without a girls' group today will be a church with a weaker Woman's Society tomorrow. Through lively study, visual education, and the missionaries themselves, the girls find a doorway to a personal interest in the missionary program.

To the girls in interest groups the church's program becomes important and their part in seeing that it is carried out becomes real to them. It has been shown that the Youth Fellowship with a girls' group as a part of its total program is a more effective organization in every area of activity.

Participation in a girls' summer school (or camp) is a great experience that looms high. Missionaries and leaders make printed words and names of missionary stations become alive. Christian leaders becoming friends, fellowship with girls of all races seeking for the same thing and finding it together, finding God in out-of-doors—these things are camp.

I am that fourteen-year-old girl, now twenty-one. I am in college and a part-time director of religious education. I have been on the faculty of camp for the last three years and have seen these experiences both as a girl and a leader. Thanks to camp, the friends I've made there and the God who has been made real to me, I am "going His way." I can be multiplied by many others. The place of girls' interest groups is vital; they are filling an unduplicated need, and they must continue to grow!

* This article was prepared by Miss Alice J. Adams, of San Diego, California, at the invitation of Helen L. Johnson, Secretary of Youth Work.

ASSEMBLY EMPHASIS IN CHILDREN'S WORK

By **RUBY VAN HOOSER,** ***Secretary of Children's Work***

"NEVER before has there been a greater opportunity to bring the warm friendliness of the Christian church to hundreds of thousands of children now outside its circle of influence than there is today." So spoke Mrs. Mabel Garrett Wagner, Director of Children's Work of the International Council of Religious Education, at the opening meeting at the Assembly of the Woman's Society of Christian Service, held in Columbus, Ohio, speaking on the subject, "The Church Reaching and Keeping Children."

Describing some of her own experiences, Mrs. Wagner spoke of friendly visits in neighborhood homes, of gathering the children together for picnics and games and story hours, and of bringing them into touch with the full program that the local church carries on for its children. "There must first be a *great concern* to reach the unreached children and their fathers and mothers in each community," said Mrs. Wagner, "and then as the church helps the newcomers to know that they are living among friends and neighbors who care, there will be no difficulty in keeping them within its fellowship."

Children and World Peace. At the dinner session for jurisdiction, conference, and district secretaries when the subject, "Children and World Peace" was considered, Mrs. Wagner remarked, "Children can understand the work that the United Nations are trying to do in making a stable world, and juniors in particular can easily grasp some of its purposes as expressed in the Charter itself. They can understand that as we learn to live in friendliness and appreciation with the people around us, so the nations of the world can learn to live together in the same way."

Missionary Emphases, 1946-47. At the last meeting of the secretaries Miss E. Mae Young, of the Joint Department of Missionary Education, in presenting the missionary emphases for children for the coming year, said by way of introduction and summary as well: "If we can help children to have a growing knowledge of the fact that they are truly members of the world family of God, and should so live, our program of missionary education in the church is succeeding in its objective. Without this knowledge it has failed."

As children's leaders looked forward to the study of India during 1946-47, Mrs. Prem Nath Dass, former president of Isabella Thoburn College, Lucknow, in the closing moments of the meeting spoke of the great needs of the children of India today. "Fifty babies out of every one hundred born in India today die before the end of their first year," she said. "Yet whenever Christ comes, people wake up to the needs of all children. His church there is trying through hospitals, homes, and schools to meet these needs. Your children in America can help."

"A CALL—LABORERS FOR PEACE"

By **MRS. H. W. BLAND DETWILER**

PRESCRIPTION: Read the month's theme on page 73 (*Program Material 1946*). Think it through. Turn to page 79 and read the title in black print at least five times. Pause between each reading. There is urgency here! I hear the sharp commands of the head surgeon calling for instruments, as he performs a major operation.

Are you ready to hand the Great Physician the precious youth who may become instruments in his hands? Your youth? My youth?

You simply cannot omit this month's program from your year. You might present it in prayer meeting, in the Methodist Youth Fellowship, or in an evening church service. Remember: Some youth are just out of school; some are going to college this fall; some are home with fresh impressions from summer institutes.

1. Read carefully suggestions on pages 80-81. 2. Call your Methodist Youth Fellowship groups together. Let them do most of the program. Use what your group needs *most*. 3. "The Call to Youth" (last program in the Youth Packet for 1942-1943, "I Bind My Heart This Tide") may be obtained by writing to me, 200 Garfield Avenue, Long Branch, New Jersey, and enclosing 10 cents for mimeographing and postage. (Mr. Detwiler wrote it for a conference meeting, and while it is very simple and easy to give it presents in stirring dramatic form the call to youth from around the world.) 4. The free leaflets, "Wouldn't You Like to Go to Africa?* etc., etc. (see page 81, *Program Material 1946*), lend themselves to dramatic appeal by having each country presented by a young person in costume. (Remember our Costume Bureau, 740 Rush Street, Chicago 11, Illinois.)

The invitation might well take the form of "Help Wanted" (see page 81), or "When Did Anybody Go?" Time—place—date of meeting; or a passport or a plane ticket.

Hang a list of "needs" in your Youth Department. Suggest they came to the meeting of the Woman's Society of Christian Service for the answer.

Send to our Missionary Personnel Department, 150 Fifth Avenue, New York 11, N. Y., for "Careers That Count" and "The ABC's of Being a Missionary."

See THE METHODIST WOMAN, April, 1946, page 26, for "This Has Been Tried and It Works."

If you cannot use your Youth in this meeting, then frankly face up in a discussion period with numbers 1, 2, 3, 4, on page 79, in *Program Material 1946*. Has each of your women chosen a girl of teen-age in your church for whom she will pray and keep constantly in mind, as the girl finds opportunity to develop her Christian life and perhaps to go to the mission field? *She needs you! The Church of Jesus Christ needs her!*

* Obtainable from Literature Headquarters, 420 Plum Street, Cincinnait 2, Ohio, and Distributing Offices.

Methodist Prints

These young people answered the call for full-time Christian service in home and foreign fields as missionaries and deaconesses. But others are needed. These were commissioned June, 1945, and are eagerly looking forward to their field of service. About fifty more will be commissioned June, 1946. Will others answer the call?

Cross over England

Peace Through His Cross

By **ELAINE HAMMERTON**

"And how dost thou seek another way than this royal way, which is the way of the holy Cross?"
—Thomas a Kempis.

We Test Our Lives by Thine

Call to Worship: "It is a good thing to give thanks unto God."

Let us praise the Almighty and Ever-Living God before whom stand the spirits of the living and the dead.

Jesus said: *I came not to be ministered unto but to minister and to give my life a ransom for many.*

Jesus also said: *My meat is to do the will of him that sent me and to finish his work.*

Hymn:

Scripture: John 10:7-18; 21:15-18; I John 4:7-21.

Solo.

Preparation: Read chapter 12 in *The Imitation of Christ* so that all may know the context of the passage.

Meditation:

St. Thomas is dealing exclusively with the individual in relation to the crucified Lord, but we are set in a complex, planned society in which the individual as conceived by the medieval church is no longer the focus of attention. Some voices, indeed, are saying that the individual is an illusion. Christ was suffering for others.

"For us He prayed, for us He taught,
For us His daily works He wrought:
By words and signs and actions thus
Still seeking, not himself, but us.

. . . . . .

He bore the shameful Cross and death
For us at length gave up His breath."

Has our suffering and that of the church today that same vicarious quality, seeking both to make possible and actual the family for which Christ prayed, "That they all may be one . . ."? His body, the church, is meant to carry on all that Jesus began.

"We would not come alone, dear Lord,
To Thy great feast, and at Thy board
In rapture sit and gaze;
But bring the lost, the sick, the lone,
The little ones to be Thine own,
And look into Thy face."

The experiences of the war years was that, as in the vicissitudes of family life so in the life of the nation, danger and suffering drew us together as never before, awakening in new degree tenderness, mutual assistance, and forbearance in grim situations which advertised man's inhumanity to man. Again and again personal sorrow was lost in care for others, and new meaning was found in life when so obviously each one was essential to the well being of others.

The first midnight siren sent a shudder through us, leaving us for the moment powerless. Came the whisper, "A Christian is one to whom others can turn, quiet in mind, giving them strength, drawing confidently on the resources of God." So we grew calm, dressed quickly, and went to our posts.

Again and again came the experience that what we did was not by us, but by a power more than human working through us. The pressure of events evoked daily heroisms from "ordinary" people. The dreaded telegram came. Her husband was reported missing. The woman brushed aside her tears and torment and went out punctually to collect fares on her bus that others might arrive at work on time.

The value of "today while it is called today" was rediscovered, and this set many people free. So did the rediscovery that people come before things. We tasted eternal life; we gave to the uttermost as need arose, learning from the Master who could stop for the woman with hemorrhage as he was on his way to the house of Jairus. The thoughtful discerned afresh that evil was not an external problem, something concentrated in our enemies. We were bound up with it and could not deny or wriggle out of the entail and taint of sin. Seemingly little personal faults written large in the world had led to war. Through this grew a new understanding how "the motives that were thought good enough for everyday life were found bad enough to crucify the Son of God. Ordinary selfishness ordinary cowardice, the ordinary degree of prejudice, willful blindness and insincerity—these things . . . were . . . at enmity with the will of God . . ." (W. R. Maltby.)

Since the fear of violence and sudden bad news has receded, selfishness has been unleashed. People scramble to secure for themselves what they may while the going is good. People who did not choose to live together and have to go on because of housing shortages find personal relationships increasingly difficult. The growing numbers of old people without homes, protectors, or means weigh heavily. Hatreds are rising and disunity. It is hard to maintain the Christian way—that loving concern for all, of the same intensity and range, as our concern for ourselves. Impending world famine and pestilence bear in upon us, but only some consciously consent to take their place in the queue for the world's shortages.

Can conscience today be troubled about food and clothing for all in need and remain untouched by those who, often unawares, go hungry for the Bread of Life? *These ye ought to have done, and not to have left the other undone.*

Most urgently must the bread of life be broken in the home, and Christian nurture restored to a vital place. Most urgently must those who are loyal to the same Lord find a new loyalty to each other which transcends denominational and national barriers.

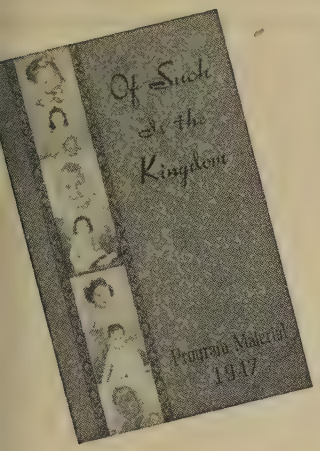
Prayers:

Let us give thanks for seeing God at work bringing good out of evil: for a growing sense of a world family, and joy in the sense of needing each other and being needed; for experience of the power and of the guidance of God.

Let us confess that we have tried to use Divine Love as a give-and-take affair and have contracted out of love to the uttermost;

(*Continued on page 27*)

NOTES



WORSHIP AND PROGRAM MATERIALS FOR 1946-47*

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THEME

"OF SUCH IS THE KINGDOM"

OUTLINE

January	Stewardship
February	One World of Children
March	The Child and His Church
April	One Hundred Years in China (Anniversary Program)
May	The Child and His Physical Needs
June	The Child and Law
July	Summertime Recreation for Children
August	Homes for Children
September	The Child and His Education Today
October	"The Christian Message and the Waiting World"
November	Building an Orderly World for Children
December	Christian Festivals in Various Lands

* These materials are *not* off the press. The topics are listed here in order that fall district and conference programs may be based on the new theme. Watch page 32 for release date.

PEACE THROUGH HIS CROSS

(*Continued from page 26*)

that ordinary selfishness thwarts the will of God; that tiredness and privation make us nervous and irritable and liable to selfishness; that we have been insensitive to the spiritual and physical needs of others.

Let us intercede for all who are making homes and rebuilding broken relationships for all lonely and injured people and the old; for vision to make the Gospel real and relevant wherever we may be; for a return to the right use of Sunday in a world which has nearly lost it through extra work for self-preservation; for courage to endure hardness for the sake of others; for deliverance from cynicism; for all who do not or will not pray for themselves.

Dedication:

"For the way of prayer and concern for others,
For the way of loving and the winning of souls,
For the way of sacrifice, withholding nothing that we may do Thy Perfect Will,
We offer ourselves to Thee, O Lord."

Hymn.

Dismissal:

"Jesus, I fain would find
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy burning charity."

Benediction.

SUPPLIES FOR IMMIGRATION STATION

All supplies for Welfare Work at the Immigration Station in San Francisco should be directed to: Deaconess Katharine R. Maurer, U. S. Immigration Service, Appraisers' Building, San Francisco 11, California.

OLNEY REST COTTAGE

For information about Olney Rest Cottage, Epworth Heights, Luding, Michigan, write to: Miss Gertrude Payne, 233 Keevin Place, Toledo, Ohio.

Do you know what The Social Creed of The Methodist Church advocates? Let's find out by ordering the following basic new material from Literature Headquarters. Use both pamphlets for study and discussion.

Taking Stock of Social Progress,[1] by Karl Quimby; price, 15 cents.

Christianity and Work,[1] by James Myers and Benson Y. Landis; price, 25 cents.

[1] Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

NEW IDEAS ON MAIN STREET

(*Continued from page 11*)

service in India, Burma, and Ceylon; *Christianity and the Race Problem,*[1] by G. Baez Camargo, distinguished Mexican churchman; *The Story of the American Negro*[1]; *Moving Millions,* a symposium on modern India; *The Silent Billion Speak,*[1] Dr. Frank Laubach's own record of his world literacy campaign; *The Jews Today*[1]; and *Beyond Prejudice. A Story of the Church and Japanese Americans,*[1] by Toru Matsumoto.

(The notetakers scribble furiously. The speaker pauses thoughtfully for a moment and then continues.)

I recommend these books to you most urgently. They seek no selfish ends and therefore do not try to hide the truth. And when you know the truth I feel certain that you will not hesitate to act upon it—that the dark-skinned neighbor will become your friend. Through her, and many like her, the horizon of your lives will widen to include *all* the people of the world.

(This address is followed by applause, refreshments, and a conference with the literature chairman, during which certain detailed suggestions are made. Results are not immediately apparent, but almost two months later the following item appears in the minutes of the Woman's Society:)

The members of this society, while using the current mission study books on "The Christian and Race" and "India," voted to invite the Woman's Society of the South Side Zion Church (colored) to join them at their next meeting for a discussion on the subject, "Christians and Caste." The evening was both profitable and enjoyable. A joint meeting will be held one week from this date to take joint action toward securing improved playground facilities under the auspices of the Main Street and South Side Zion Churches. It may be added that the members of both groups have expressed the hope that this will be only the first of many such co-operative enterprises.

[1] Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

[2] Available from Missionary Education Movement, 150 Fifth Avenue, New York 10, N. Y.

FINANCIAL CONFERENCE REPO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSI

Henrietta Gib

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1946	Total Pledged 1946	Student	Youth	Children	Total o Appropria 1946
North Central:								
Dakota	$ 2,993.05	$ 21.00	$ 3,014.05	$ 11,500.00	.....	$ 32.45	$ 16.28	$ 3,06
Detroit	19,805.71	295.72	20,101.43	73,566.00	.....	774.07	96.64	20,97
Illinois	22,067.07	926.95	22,994.02	85,000.00	.....	804.92	164.98	23,96
Indiana	18,443.29	1,204.12	19,647.41	60,000.00	.....	406.00	308.15	20,36
Iowa-Des Moines	15,113.06	348.14	15,461.20	55,000.00	.....	.....	53.15	15,51
Michigan	12,127.89	313.63	12,441.52	51,000.00	.....	1,050.29	133.06	13,62
Minnesota	5,843.93	105.00	5,948.93	24,000.00	.....	46.44	83.59	6,07
North Dakota	2,557.54	55.75	2,613.29	8,740.00	.....	107.75	1.83	2,72
North Indiana	14,497.18	520.28	15,017.46	51,000.00	.....	726.78	209.67	15,95
North-East Ohio	34,610.71	1,217.67	35,828.38	121,910.00	.....	853.08	370.91	37,05
Northern Minnesota	7,586.63	475.00	8,061.63	26,500.00	.....	207.00	114.98	8,38
Northwest Indiana	9,004.52	304.95	9,309.47	29,453.00	.....	546.12	92.92	9,94
Northwest Iowa	7,715.76	279.20	7,994.96	26,000.00	.....	139.00	39.68	8,17
Ohio	38,449.00	1,743.50	40,192.50	152,000.00	.....	1,550.00	366.00	42,10
Rock River	27,602.04	1,180.18	28,782.22	92,060.00	.....	547.00	157.43	29,48
Southern Illinois	7,216.00	584.90	7,800.90	26,000.00	.....	192.18	64.17	8,05
Upper Iowa	9,342.31	177.58	9,519.89	30,000.00	.....	298.38	76.06	9,89
West Wisconsin	4,685.25	324.29	5,009.54	14,600.00	.....	115.35	13.15	5,13
Wisconsin	5,603.61	34.50	5,638.11	22,000.00	.....	86.56	51.50	5,77
Totals	265,264.55	10,112.36	275,376.91	960,329.00	.....	8,483.37	2,414.15	286,27
Northeastern:								
Baltimore	23,427.58	533.60	23,961.18	76,000.00	$5.00	312.73	66.21	24,34
Central New York	8,155.08	111.00	8,266.08	36,000.00	.....	145.61	73.79	8,48
Central Pennsylvania	9,085.35	170.00	9,255.35	40,000.00	.....	384.37	29.45	9,66
Erie	7,672.62	72.00	7,744.62	49,000.00	.....	195.37	39.37	7,97
Genesee	5,835.32	222.00	6,057.32	40,000.00	.....	127.54	.....	6,18
Maine	1,592.00	.....	1,592.00	6,500.00	.....	25.00	13.52	1,63
New England	4,715.11	87.00	4,802.11	26,500.00	.....	106.20	36.92	4,94
New England Southern	4,125.67	.....	4,125.67	15,000.00	.....	131.80	.....	4,25
New Hampshire	1,232.02	30.00	1,262.02	4,700.00	.....	.....	11.30	1,27
New Jersey	8,240.18	167.68	8,407.86	34,293.00	.....	158.17	14.52	8,58
New York	5,232.01	353.44	5,585.45	28,350.00	.....	29.95	32.50	5,64
New York East	9,198.21	505.46	9,703.67	38,850.00	.....	46.87	14.86	9,76
Newark	10,387.57	308.25	10,695.82	45,000.00	.....	72.16	295.00	11,06
Northern New York	4,206.26	117.00	4,323.26	21,900.00	.....	144.71	12.50	4,48
Peninsula	6,798.09	8.77	6,806.86	25,000.00	.....	175.50	34.87	7,01
Philadelphia	13,872.69	845.61	14,718.30	60,000.00	.....	248.35	77.70	15,04
Pittsburgh	17,607.25	317.25	17,924.50	75,000.00	.....	725.33	154.23	18,80
Troy	7,556.80	157.69	7,714.49	34,000.00	.....	130.75	25.71	7,87
West Virginia	22,868.97	1,131.03	24,000.00	75,000.00	.....	782.08	227.14	25,00
Wyoming	7,490.50	37.50	7,528.00	34,000.00	.....	583.50	9.50	8,12
Puerto Rico Provisional	39.00	.....	39.00	25.00	.....	.....	.....	3
Totals	179,338.28	5,175.28	184,513.56	765,118.00	5.00	4,525.99	1,169.09	190,21
South Central:								
Central Kansas	17,530.54	770.15	18,300.69	61,000.00	.....	619.36	133.67	19,05
Central Texas	9,205.29	794.71	10,000.00	35,300.00	.....	283.70	129.22	10,41
East Oklahoma	6,632.21	516.94	7,149.15	23,100.00	.....	218.06	41.84	7,40
Indian Mission	133.17	.....	133.17	500.00	.....	.....	5.28	13
Kansas	10,699.60	422.60	11,122.20	45,000.00	.....	277.11	119.84	11,51
Little Rock	7,626.79	678.21	8,305.00	30,000.00	.....	174.38	28.39	8,50
Louisiana	14,647.82	1,164.96	15,812.78	37,500.00	.....	227.67	63.19	16,10
Missouri	4,762.47	151.00	4,913.47	17,350.00	.....	71.05	51.45	5,03
Nebraska	14,568.25	565.10	15,133.35	60,000.00	.....	271.39	149.41	15,55
New Mexico	1,821.25	458.75	2,280.00	8,985.00	.....	.....	22,81	2,30
North Arkansas	4,975.69	929.41	5,905.10	23,500.00	.....	76.68	52.00	6,03
North Texas	9,484.50	450.00	9,934.50	38,350.00	.....	225.00	37.50	10,19
Northwest Texas	8,918.41	631.82	9,550.23	27,000.00	.....	204.09	46.26	9,80
St. Louis	9,071.11	624.70	9,695.81	30,318.75	.....	127,82	23,96	9,84
Southwest Mexican	127.91	.....	127.91	350.00	.....	.....	1.00	12
Southwest Missouri	8,168.88	573.75	8,742.63	32,000.00	.....	152.01	23.01	8,91
Southwest Texas	8,545.00	5.00	8,550.00	35,500.00	.....	.....	.....	8,55
Texas	14,539.85	1,041.13	15,580.98	48,000.00	.....	.....	134.91	15,71
West Oklahoma	8,697.50	802.50	9,500.00	37,000.00	.....	254.41	107.25	9,86
Totals	160,156.24	10,580.73	170,736.97	590,753.75	.....	3,182.73	1,170.99	175,09
Southeastern:								
Alabama	9,430.17	623.50	10,053.67	40,000.00	.....	184.88	56.77	10,29
Cuba Mission	.....	.....	.....	.....	.....	8.50	.....	
Florida	23,354.19	1,410.53	24,764.72	65,000.00	.....	809.72	94.95	25,66
Holston	9,892.85	1,357.15	11,250.00	45,000.00	.....	1,088.81	78,07	12,41
Kentucky	6,828.95	751.05	7,580.00	29,000.00	.....	254.01	60.52	7,89
Louisville	7,953.30	820.45	8,773.75	28,500.00	.....	429.39	38.67	9,24

DIVISION OF TOTAL RECEIPTS

General propriations	Conference Work	Total on Appropriations 1946	Total on Appropriations 1945	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$ 3,062.78		$ 3,062.78	$ 3,377.83	$ 87.89	$ 242.05			$ 3,392.72
20,147.14	825.00	20,972.14	20,841.26	216.64	1,553.84		$ 50.25	22,792.87
22,411.12	1,552.80	23,963.92	23,753.68	132.77	1,078.50		1,972.20	27,147.39
19,238.06	1,123.50	20,361.56	19,256.10		838.31	$ 48.50		21,248.37
14,479.35	1,035.00	15,514.35	13,526.23	93.61	899.45	82.00	15.00	16,604.41
13,624.87		13,624.87	12,687.41	86.95	767.85		200.00	14,679.67
6,078.96		6,078.96	6,539.24	52.30	523.93		80.00	6,735.19
2,722.87		2,722.87	2,371.46	10.00	398.75			3,131.62
14,453.91	1,500.00	15,953.91	15,393.48	81.47	878.18	60.74		16,974.30
31,016.44	6,035.93	37,052.37	17,985.40	129.20	1,861.80	105.00	1.00	39,149.37
8,383.61		8,383.61	8,362.21		791.39		50.00	9,225.00
9,948.51		9,948.51	7,972.86	261.75	579.22			10,789.48
7,768.64	405.00	8,173.64	7,850.34	122.73	518.18	38.00		8,852.55
33,518.50	8,590.00	42,108.50	40,804.84	448.00	1,162.57			43,719.07
27,470.52	2,016.13	29,486.65	27,535.65	35.00	1,259.62	72.59		30,853.86
6,932.25	1,125.00	8,057.25	8,041.72	89.87	1,300.65	25.00	875.00	10,347.77
9,794.33	100.00	9,894.33	8,079.28	30.00	543.29			10,467.62
4,515.44	622.60	5,138.04	4,161.80	130.46	279.00		362.22	5,909.72
5,776.17		5,776.17	4,775.15	56.20	609.25			6,441.62
261,343.47	24,930.96	286,274.43	253,315.94	2,064.84	16,085.83	431.83	3,605.67	308,462.60
20,125.62	4,219.50	24,345.12	21,390.06	47.81	1,228.34	63.35	426.78	26,111.40
8,293.48	192.00	8,485.48	6,459.98	9.20	210.00			8,704.68
8,169.17	1,500.00	9,669.17	9,723.10		163.41			9,832.58
7,979.36		7,979.36	10,558.29	71.90	52.00		3,036.13	11,139.39
5,485.88	698.98	6,184.86	10,788.72		264.50	34.00	65.00	6,548.36
1,573.52	57.00	1,630.52	1,810.48	14.00	208.75		114.00	1,967.27
3,445.23	1,500.00	4,945.23	6,795.12	28.18	304.95		999.00	6,277.36
3,657.47	600.00	4,257.47	3,489.37		47.00			4,304.47
1,273.32		1,273.32	1,255.91		75.35			1,348.67
7,455.55	1,125.00	8,580.55	5,802.19	25.00	50.50		408.09	9,064.14
5,647.90		5,647.90	4,685.26	14.05	146.00		3.00	5,810.95
9,215.40	550.00	9,765.40	10,125.80	51.81	232.75	35.00		10,084.96
9,762.98	1,300.00	11,062.98	9,888.98		237.00			11,299.98
4,480.47		4,480.47	3,602.17		144.50			4,624.97
6,375.22	642.01	7,017.23	5,517.89	76.13	65.00	38.06	662.86	7,859.28
12,644.99	2,399.36	15,044.35	16,425.85		223.25			15,267.60
16,024.06	2,780.00	18,804.06	18,381.78	25.45			50.00	18,879.51
7,870.95		7,870.95	7,418.34	22.63	137.50			8,031.08
22,959.22	2,050.00	25,009.22	22,581.46	77.60	2,099.21	66.69		27,252.72
6,821.00	1,300.00	8,121.00	7,702.25	45.00	349.90			8,515.90
39.00		39.00	30.00					39.00
169,299.79	20,913.85	190,213.64	184,433.00	508.76	6,239.91	237.10	5,764.86	202,964.27
19,053.72		19,053.72	17,691.45	186.85	1,742.39			20,982.96
10,412.92		10,412.92	9,149.61		1,087.86	21.84		11,522.62
7,409.05		7,409.05	7,052.52		468.85	20.00		7,897.90
138.45		138.45	100.11			2.78		141.23
10,461.67	1,057.48	11,519.15	12,003.06	27.50	905.99			12,452.64
8,507.77		8,507.77	7,213.35		106.75			8,614.52
16,103.64		16,103.64	12,893.10	260.33	1,526.83	23.91	300.00	18,214.71
5,035.97		5,035.97	4,412.89	53.60	208.00			5,297.57
14,504.15	1,050.00	15,554.15	12,977.41	55.45	944.37			16,553.97
2,302.81		2,302.81	2,658.96	7.83	89.91	12.00		2,412.55
6,033.78		6,033.78	7,103.87		564.85	21.50		6,620.13
10,197.00		10,197.00	8,419.75		1,632.25	24.50		11,853.75
9,800.58		9,800.58	9,905.35		1,500.49			11,301.07
9,847.59		9,847.59	8,208.85	45.00	1,235.00			11,127.59
128.91		128.91	96.55					128.91
8,917.65		8,917.65	8,128.82	85.19	601.40		256.50	9,860.74
8,550.00		8,550.00	10,569.76		5.75			8,555.75
15,715.89		15,715.89	13,495.26	30.50	2,498.52			18,244.91
9,861.66		9,861.66	9,026.50	17.87	837.82	30.42		10,747.77
172,983.21	2,107.48	175,090.69	161,107.17	770.12	15,957.03	156.95	556.50	192,531.29
10,295.32		10,295.32	10,331.73	10.80	114.50			10,420.62
8.50		8.50						8.50
25,669.39		25,669.39	20,433.50		756.25	42.31		26,467.95
11,059.73	1,357.15	12,416.88	11,824.14		990.80		3,000.00	16,407.68
7,894.53		7,894.53	7,561.47		458.38	21.60		8,374.51
9,241.81		9,241.81	8,068.76	47.25	435.80			9,724.86

FINANCIAL CONFERENCE REPO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISS

Henrietta Gi

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS							
	Adult	W. S. G.	Paid on Pledge 1946	Total Pledged 1946	Student	Youth	Children	Total Appropri 194
Southeastern (Continued):								
Memphis	$ 8,395.25	$ 1,229.75	$ 9,625.00	$ 38,500.00	.....	$ 391.94	$ 52.78	$ 10,0
Mississippi	10,020.19	832.45	10,852.64	34,000.00	$ 3.00	.....	55.61	10,9
North Alabama	11,946.76	1,053.24	13,000.00	52,000.00	.....	343.24	71.28	13,4
North Carolina	15,676.11	1,710.10	17,386.21	57,500.00	270.36	450.19	107.57	18,2
North Georgia	11,926.01	2,873.07	14,799.08	64,000.00	20.30	581.61	210.51	15,6
North Mississippi	9,291.09	836.33	10,127.42	26,000.00	.....	400.27	69.39	10,5
South Carolina	9,191.85	474.75	9,666.60	28,000.00	55	133.83	64.65	9,8
South Georgia	17,083.22	1,514.18	18,597.40	60,000.00	.....	330.32	66.84	18,9
Tennessee	8,797.35	702.65	9,500.00	38,000.00	.....	518.00	54.20	10,0
Upper South Carolina	6,898.70	781.30	7,680.00	30,000.00	.....	269.26	21.11	7,9
Viginia	35,801.63	612.55	36,414.18	85,000.00	.....	406.17	100.78	36,9
Western North Carolina	19,131.04	1,830.07	20,961.11	60,000.00	.....	309.58	83.80	21,3
Totals	221,618.66	19,413.12	241,031.78	780,500.00	294.21	6,909.72	1,287.50	249,5
Western:								
Alaska Mission	83.00	25.00	108.00	300.00	.....	.....	.....	1
California	13,763.89	525.00	14,288.89	41,000.00	.....	336.25	72.20	14,6
Colorado	4,613.27	267.92	4,881.19	22,500.00	.....	52.42	47.29	4,9
Hawaii	220.40	.....	220.40	.....	.....	18.00	.....	2
Idaho	1,944.43	5.00	1,949.43	6,000.00	.....	55.00	12.90	2,0
Latin American Provincial	30.00	.....	30.00	.....	.....	.....	.....	
Montana	1,718.84	192.40	1,911.24	7,500.00	.....	53.75	30.21	1,9
Oregon	5,781.43	273.82	6,055.25	18,500.00	.....	203.27	36.75	6,2
Pacific Northwest	10,106.64	381.30	10,487.94	34,740.00	.....	184.42	137.19	10,8
Southern California-Arizona	36,211.61	1,026.63	37,238.24	130,000.00	.....	664.57	345.68	38,2
Utah	233.63	.....	233.63	1,124.00	.....	22.95	.....	2
Wyoming State	843.00	136.50	979.50	.....	.....	17.50	3.00	1,0
Totals	75,550.14	2,833.57	78,383.71	261,664.00	.....	1,608.13	685.22	80,6
Central:								
Atlanta	264.78	20.75	285.53	1,025.00	.....	23.00	60	3
Central Alabama	161.24	.....	161.24	950.00	1.50	1.00	2.00	1
Central West	155.00	.....	155.00	600.00	.....	.....	6.25	1
Delaware	760.16	79.90	840.06	4,166.00	.....	98.00	8.70	9
East Tennessee	200.00	9.00	209.00	.....	.....	.....	.....	2
Florida	.....	.....	.....	300.00	.....	.....	.....	.....
Lexington	200.00	.....	200.00	4,050.00	.....	.....	.....	2
Louisiana	163.00	15.00	178.00	.....	.....	.....	.....	1
Mississippi	75.00	19.00	94.00	600.00	.....	6.00	.....	1
North Carolina	242.75	.....	242.75	.....	.....	1.00	27.50	2
Savannah	30.00	.....	30.00	.....	.....	.....	3.00	
South Carolina	193.00	9.00	202.00	1,229.00	12.00	13.00	13.00	2
South Florida	50.00	.....	50.00	200.00	.....	.....	1.00	
Southwest	17.00	.....	17.00	450.00	.....	.....	.....	
Tennessee	99.00	13.40	112.40	.....	.....	1.00	2.00	1
Texas	513.50	17.00	530.50	1,400.00	.....	10.76	12.20	5
Upper Mississippi	38.75	3.00	41.75	.....	2.30	.....	.....	
Washington	962.90	56.45	1,019.35	3,150.00	.....	23.13	19.50	1,0
West Texas	100.00	23.50	123.50	.....	.....	.....	.....	1
Totals	4,226.08	266.00	4,492.08	18,120.00	15.80	176.89	95.75	4,7
China Mission	.....	.....	.....	.....	.....	.....	.....	.....
Uruguay	.....	.....	.....	.....	.....	.....	.....	.....
Totals from Conferences	906,153.95	48,381.06	954,535.01	*3,376,484.75	315.01	24,886.83	6,822.70	986,5
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Miss'ry and Deac. Temporary Disability F'd	.....	.....	.....	.....	.....	.....	.....	.....
Income from Uniting Organizations	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:								
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....	.....	.....
Grand Totals	$906,153.95	$48,381.06	$954,535.01	$3,376,484.75	$315.01	$24,886.83	$6,822.70	$986,5

*Total pledges received to date.

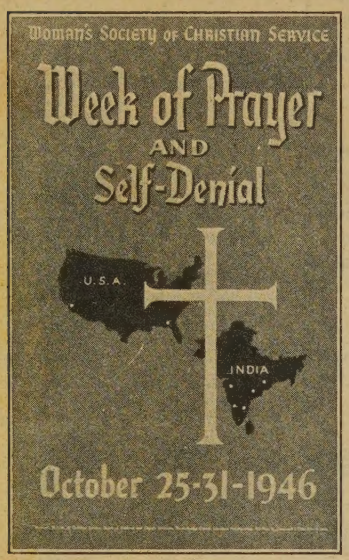
DIVISION OF TOTAL RECEIPTS

neral priations	Conference Work	Total on Appropriations 1946	Total on Appropriations 1945	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
10,069.72		$ 10,069.72	$ 11,039.69		$ 431.92	$ 27.20	$ 28.13	$ 10,556.97
10,911.25		10,911.25	10,723.87					10,911.25
13,414.52		13,414.52	12,751.10		2,061.20	34.11		15,509.83
18,214.33		18,214.33	16,197.46		908.62	47.50	454.55	19,625.00
15,611.50		15,611.50	16,370.00		1,505.00	200.00	1,018.50	18,335.00
10,597.08		10,597.08	9,218.73		1,612.30			12,209.38
9,865.63		9,865.63	10,005.89	$ 104.73	395.08			10,365.44
18,994.56		18,994.56	15,986.69	126.45	1,190.60	32.00		20,343.61
8,349.58	$ 1,722.62	10,072.20	9,917.46	4.15	66.35		25.00	10,167.70
7,970.37		7,970.37	7,608.71	96.65	695.30			8,762.32
36,921.13		36,921.13	29,740.70	450.09	179.70			37,550.92
21,354.49		21,354.49	19,151.97	165.09	4,385.55			25,905.13
246,443.44	3,079.77	249,523.21	226,931.87	1,005.21	16,187.35	404.72	4,526.18	271,646.67
108.00		108.00	84.50					108.00
14,434.84	262.50	14,697.34	13,113.88	10.00	986.03	36.42	58.00	15,787.79
4,235.90	745.00	4,980.90	5,537.85		542.50	25.00		5,548.40
238.40		238.40	219.73					238.40
2,017.33		2,017.33	2,154.27	36.03	320.75	2.40		2,376.51
30.00		30.00	29.00					30.00
1,932.70	62.50	1,995.20	1,313.20	21.75	133.70	11.60		2,162.25
6,045.27	250.00	6,295.27	5,976.48	152.65	422.72	19.06	100.00	6,989.70
9,634.50	1,175.05	10,809.55	10,769.97	65.05	1,525.05		2.00	12,401.65
33,261.78	4,986.71	38,248.49	31,075.04	101.72	1,273.05		7,521.46	47,144.72
256.58		256.58	218.70	1.00				257.58
1,000.00		1,000.00	996.00					1,000.00
73,195.30	7,481.76	80,677.06	71,488.62	388.20	5,203.80	94.48	7,681.46	94,045.00
309.13		309.13	269.24	3.50		4.50		317.13
165.74		165.74	214.96		1.00			166.74
161.25		161.25	156.80	11.97		2.10	5.00	180.32
698.76	248.00	946.76	821.57	17.66	30.50	10.00		1,004.92
209.00		209.00	92.74	50.00				259.00
			55.00					
200.00		200.00	532.83			20.00		220.00
178.00		178.00	377.75		70.00			248.00
100.00		100.00	45.25			13.00		113.00
271.25		271.25	231.50	8.00	50.00	7.00		336.25
33.00		33.00	32.00	13.10	16.50			62.60
240.00		240.00	141.00		12.00	5.00		257.00
51.00		51.00	50.00					51.00
17.00		17.00	117.00	10.00				27.00
115.40		115.40	203.00	7.15	33.05		15.00	155.60
553.46		553.46	521.44	5.00	36.65			610.11
44.05		44.05						44.05
1,061.98		1,061.98	1,067.89		7.60	11.00		1,080.58
123.50		123.50	10.00		2.50			126.00
4,532.52	248.00	4,780.52	4,939.97	126.38	259.80	72.60	20.00	5,259.30
927,797.73	58,761.82	986,559.55	902,216.57	4,863.51	59,933.72	1,397.68	22,154.67	1,074,909.13
13,824.51		13,824.51	13,569.33					13,824.51
374.38		374.38	6.00					374.38
2,088.50		2,088.50	2,022.50					2,088.50
			549.78					
2,065.13		2,065.13	2,441.02					2,065.13
135.25		135.25	197.98					135.25
18,487.77		18,487.77	18,786.61					
				124.17	213.10		14,320.19	14,657.46
							24,197.56	24,197.56
							21,320.83	21,320.83
$946,285.50	$58,761.82	$1,005,047.32	$921,003.18	$4,987.68	$60,146.82	$1,397.68	$81,993.25	$1,153,572.75

Announcing Publications

FOR WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1946



POSTER. 5 cents.

GIFT ENVELOPE. Free.

LEADERS' HANDBOOK.* Contains a statement of the meaning of the Week of Prayer and Self-Denial; information on the centers of work which will receive Week-of-Prayer gifts. 10 cents each; 6 for 45 cents.

"O SWEET AND BLESSED COUNTRY."* This is a worship service planned for use in the presentation of the gifts. Copies should be ordered for every person participating in the program. 2 cents each; 25 for 35 cents.

PRAYER CARD.* Contains suggestions for prayer for each day during the Week of Prayer. Every member should have a card. 1 cent each; 12 for 10 cents; 100 for 75 cents.

A SERVICE OF WORSHIP FOR A QUIET DAY.* This booklet contains meditations and suggestions for the Quiet Day of the Week of Prayer. 5 cents each; 25 for $1.00.

AN ORDER OF WORSHIP FOR A QUIET DAY.* This worship sheet should be in the hands of every person participating in the Quiet Day. 2 cents each; 25 for 35 cents.

* Available about August 15, 1946.

JUST OFF THE PRESS

HANDBOOK ON FINANCE (new). Answers practically every treasur question, local to jurisdiction. Every finance committee member sh have one. 10 cents.

MAP. India, Principal Centers of Methodist Work. (27x22.) 20 ce

BETHLEHEM CENTERS. There are pictures here from eleven of thirteen centers. A brief description of how Bethlehem Centers started is given; also present policies and programs are prese briefly. 10 cents.

CLARA SWAIN—THE CALL AND THE ANSWER.[1] A story of me pioneering of The Methodist Church in India. 5 cents each; 6 20 cents.

ISABELLA THOBURN, CREATOR OF IDEALS.[1] A story of educati pioneering of The Methodist Church in India. 5 cents each; 6 20 cents.

[1] The covers of these leaflets have been sketched from the window the chapel in Isabella Thoburn College.

YOUTH PROGRAM PACKET

1946-47. 65 cents.

"BLUE PRINTS FOR BROTHERHOOD"

Contains the following:

Program booklet* including twelve monthly programs built around the general missionary study emphases for the year, "India" and "The Christian and Race."

This Is India.

A personnel leaflet.

* The program book may be purchased separately for 45 cents.

APPROVED STUDIES 1946-47

Theme: India

For adults:

INDIA AT THE THRESHOLD.* By L. Winifred Bryce. 60 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR ADULTS ON INDIA. By Ruth Ure. 25 cents.

For young people and seniors:

OUR COUNTRY IS INDIA.* By young Indians and their leaders. Compiled by Rebecca Wells Loeffler. 60 cents.

THIS IS INDIA.* By Arthur Mosher. 25 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR YOUTH ON INDIA.* By Ross and Mary Cannon. 25 cents.

For junior high school age:

EXPLORING INDIA.* By Rose Wright. 25 cents.

TALES FROM INDIA.* By Basil Mathews. 50 cents.

For grades 4, 5, 6:

METHODIST HELPERS IN INDIA. By Ida Binger Hubbard. For use in additional sessions. 25 cents.

SHERA OF THE PUNJAB.* By Irene Mason Harper. Reading book. 60 cents.

For grades 1, 2, 3:

CHILDREN WHO LIVE IN INDIA. By Meta R. Lindsay. For use in additional sessions. 25 cents.

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Theme: The Christian and Race

For adults:

PORTRAIT OF A PILGRIM: A Search for the Christian Way in Race Relations. By Buell G. Gallagher. 60 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR ADULTS ON THE CHRISTIAN AND RACE.

For young people and seniors:

SEEKING TO BE CHRISTIAN IN RACE RELATIONS.* By Benja E. Mays. 25 cents.

SENSE AND NONSENSE ABOUT RACE.* By Ethel J. Alpenfels. cents.

KNOW—THEN ACT.* By Margaret C. McCulloch. 25 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR YOUTH THE CHRISTIAN AND RACE.* By Elizabeth Nixon. 25 cent

For junior high school age:

ONE WORLD—ONE FAMILY.* By Frances Nall. 50 cents.

LET'S GET TOGETHER* By Frances Nall. 25 cents.

For grades 4, 5, 6:

CALL ME CHARLEY. By Jesse Jackson. Reading book. 60 cents.

A JUNIOR TEACHER'S GUIDE FOR NEGRO-WHITE RELATI SHIPS. By Josephine Nichols. 25 cents.

For grades 1, 2, 3:

BILLY BATES. By Mabel Garrett Wagner. 50 cents.

A PRIMARY TEACHER'S GUIDE ON NEGRO-WHITE RELATI SHIPS. By Blanche Hoke. 25 cents.

Theme: The Christian and Beverage Alcohol Proble

For adults:

A PACKET.* 50 cents. Contains leaflets especially designed for study of this problem along with a guide for the leader.

Theme: The Stewardship of Life

For adults:

CHRISTIAN MOTIVE AND METHOD IN STEWARDSHIP.* By. H Trimble. 60 cents.

* The new publications here announced will be ready in the sum 1946. Those starred will be in stock July 1, 1946.

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